

FIVE DEFENSIVE LETTERS

IN BEHALF OF

THE BRITISH WESLEYAN CONFERENCE,

AND THEIR MISSIONARY SOCIETY, AND
ITS AGENTS AND CONGREGATIONS
IN WESTERN CANADA.

AGAINST

THE ATTACKS

OF

THE CANADA CONFERENCE JOURNAL.

(Re-Published from the Guardian.)

BY W. M. HARVARD,

Chairman of the Western Canada Wesleyan Missionary District

"I would far rather put an amicable end to any dispute, where it can be done. Not that I am afraid of being over done. But I love peace. I love my neighbour as myself. Be so good as to impute to this motive my interfering in this matter."

Rev. John Wesley to the Dean of Ripon, 1776.

TORONTO:

PUBLISHED BY SCOBIE AND BALFOUR,

PRICE—SEVEN-PENCE HALF-PENNY.

1846.

TORONTO:—J. H. LAWRENCE, PRINTER,
Rear of the Court House.

P R E F A C E.

THE relentless opposers of the early Christians, sometimes dressed them up in the skins of brute animals, that the most ferocious beasts, might thereby be the more readily induced to attack and destroy them.

In later days, it has not unfrequently been the case, that the procedure and the principles of Christian people, have, by their enemies in like manner been arrayed in a covering of misrepresentation, in order to excite against them a public disapproval and a general opposition.

Similar to this, is the treatment that the British Conference and their friends in Western Canada have received from the leading members of the Canada Conference, for the last six years. This may unhappily be seen in the columns of the *Christian Guardian* for that period.

"During the last few months," that Conference Journal, has been employed in renewed endeavours of the same description. Its editorial articles have charged the British Conference with the prosecution of the most unchristian measures, from the most unchristian motives. Also, with the "unnecessary" and "alarming" and "flagrant" expenditure, during the last "five years," of One Hundred Thousand Dollars, raised in the Mother country for Missionary objects, but employed in "opposition" to them.

Of this course of Conference Journal implacability, the following public notice appeared in the *Toronto Herald*, November 3rd, 1845. It is from the pen of a Contributor to that paper, *Signed "Pacificator."*

"The Editor of the *Guardian*, has been for some short time past again *raking* and *scraping* up whatever he possibly could (whether his assertions have been *correct* or *not*, I do not know) against the *British Missionaries* here, with the view of *injuring their credit and standing*; at the same time *professing to wish for a reconciliation between the two bodies*. How he can ever expect to attain *so desirable an object, by such means*, I cannot understand. IT APPEARS TO ME, AN INCONSISTENT COURSE!"

It is willingly conceded that some of their respected Ministers deeply disapprove of this course; while it is lamented that their number is too small to procure any official disclaimer of the same, on the part of that body.

In all civilized countries, character and reputation are justly regarded as of the highest importance; and not less so to public bodies, than to private individuals. Among Christian professors this is especially the case; as in all propriety it ought to be.

In proportion as any Christian community may be considered, either to *sully* or to *support* its character, so will it deservedly *fall* or *rise* in the confidence of all truly Christian people.

From this cause it follows, that, with respect to the moral influence of both churches and individuals, it is of no small degree of importance that they should possess (to quote from the Scriptures), "*a good report of them that are without.*"

To sustain the "*good report*" of the British Conference in this Colony, has been the simple aim of the writer of these Defensive Letters. This he has considered would be best promoted by a simple statement of the facts of their Missionary history in Canada West; and by a candid and explanatory review of their financial reports, as published in England. And he is persuaded that these two species of defence cannot be successfully controverted.

In thus placing on record the undeniable facts of the case, the writer has humbly imitated the conduct of the Founder of Methodism on a similar occurrence of "artful misrepresentation." Nor can he more suitably express his present feeling on the subject, than in the words of our venerable Father, on that occasion. (*February 25, 1790.*)—"If John Atlay has a mind to throw any more dirt upon me, I do not know I shall take any pains to wipe it off. I have but a few days to live; and I wish to spend those in peace."
—WORKS, vol. xiii., p. 249.

The writer most cordially disclaims all hostile feeling towards the body against whose long-continued and unworthy assaults he has felt it his duty thus to interpose. And in the language of the British Conference on that subject would say; that "while the relation subsisting between the two Conferences may henceforth be simply that which marks two independent sections of the great Methodist Family, it is devoutly hoped, and implored at the hands of our most merciful God, that they and all other parts of the same Family, may always preserve towards each other such sentiments of sincere Christian friendship, as become those portions of the Church of Christ which agree in many points of doctrine and discipline, closely bearing, as they firmly believe, on the best interests of mankind."

TORONTO, August 20th, 1846.

The fir
dent
the C
opini
write
else,
of the
been,
Expe
plea
quen

"The

To the

Rev.
for oug
ments,
in a sho
ference
declinin
which

You
self wh
determ
soever
appears
H. was
"We h

Havi
ments f
pared to
not to h
the lett
your ow
mis-sta
the Eng

Your
that sul
inent p
support
motives
and Fo

DEFENSIVE LETTERS, &c.

The *first defensive letter*, (and which was addressed to the President of the Canada Conference,) was returned by the Editor of the *Guardian*; who stated as his reason for so doing, that, in the opinion of certain of the leading members of that body, the writer had no claim to the insertion in that journal, of "*ought else, but, CORRECTIONS of MIS-STATEMENTS.*" The earnest wish of these leading Ministers, and of the Editor, appears to have been, to confine the defence to the mere Financial question of the Expenditure. The following may therefore be regarded as—the *plea for a hearing*; and may acceptably introduce the subsequent "*DEFENCE.*"

PLEA FOR A HEARING.

"To subvert a man in his cause, the Lord approveth not."—*Lamentations* iii. verse 36.

TORONTO, March 31st, 1846.

To the Editor of the *Christian Guardian*.

REV. SIR,—Admitting that I have no claim upon your columns, for ought else than "*corrections*" of what are called "*mis-statements*," I would suggest that my addressing such "*corrections*," in a short series of defensive letters to the President of your Conference, should not be considered by yourself as a valid reason for declining to insert them, in that same Conference Journal, in which such alleged "*mis-statements*" have been made.

You will allow me to remind you, Mr. Editor, that it was yourself who publicly referred to me in the *Guardian*. You seemed determined to bring me out, before "*the public*," how much soever against my own will. For weeks before anything from me appeared in your columns, you announced to your readers: "*Mr. H. was told he was welcome to correct our statement*;" and added, "*We have been expecting the corrections for four weeks.*"

Having been hindered both by indisposition and other engagements from directing attention to the subject, now that I am prepared to furnish the "*corrections*," it would be strange were they not to be placed before your readers. And it will be admitted, that the letter you have declined to insert, does not touch upon (to use your own words) "*ought else, than corrections of what are called mis-statements*," made in your remarks on the "*Expenditure of the English Wesleyan Missionary Society in Canada West.*"

Your "*statement*," or rather *succession of statements*, upon that subject, embraced, among others, the following most prominent points:—FIRST, The character of the Colonial Agents supported by this expenditure; SECONDLY, The occasion and motives of that expenditure; THIRDLY, The total amount of it; and FOURTHLY, The modes by which its funds were obtained.

A brief quotation of your own words on these points will evince that with respect to each of them, there is most obvious *incorrectness*, and some "*mis-statement*," on the part of your Conference Journal.

[*Agents supported by the Expenditure.*]

FIRST, As to the *Character* of the *Colonial Agents* supported by this expenditure. If, Rev. Sir, your "statements" are to be received, they are a most bitter-spirited and uncourteous set of men:—most selfish, and mercenary, most unchristian and unconscientious. You speak of them as "the preachers employed here;"—"preachers, we cannot call them Missionaries;"—"parties benefited by the expenditure;" who "will readily enough object to have the *public attention* directed towards it." You state, that they are "persons who have exhibited a conduct *not* the most courteous or the most Christian;" that they are "opposed to the desired arrangement of amity between the two Conferences;" and will bring against it "all their influence on the societies here, and with the Missionary Committee at home." You add, that "this bitter feeling in most of the preachers, operating against the accommodation, makes with other reasons, the necessity of our speaking, (to counteract their influence) to all parties, whether in England or Canada." And your finish to the moral portrait of these "preachers," is thus given: "We wonder that a single Methodist preacher, however, opposed to and prejudiced against another body, can (the *italic* is your own) *conscientiously* recommend the expenditure, or take any part of it for his own living."

[*Occasion and Motives of the Expenditure.*]

SECONDLY, As to the *Occasion* and the *Motives* of this Expenditure for the support of these "preachers," in Canada West. I am sorry to say, that from your statement of the matter, it does not appear that any kind of *necessity* existed for—nor any the *least mixture of good* or justifiable motive occasioned—that support. The following are the only reasons which you can imagine to have led to this expenditure, at least, the only ones that you assign:—

I. *Foolishness*, on the part of the *British Conference*. These are your words: "It was an unwise step of the English Conference to begin a separate body here. However, what is done let it pass. But to continue a foolish act, is folly indeed." "The Rev. JOSEPH STINSON, two years President of the Canada Conference, and affectionately remembered by hundreds in Western Canada; a man of honourable principles and feelings. Had all the preachers of his side been governed by the same generous feelings, we believe that the present *foolish collision* between the Wesleyans in Canada, would by this time have been stopped."

II. *Prejudice against, and Rivalry, and Opposition* to, the Canada Conference, on the part of the British Conference. I again quote from your journal: "Four years of bitter opposition on the part of the English Conference." "We have all been influenced by a hope that the English Conference would not continue its unjustifiable position in Upper Canada." The English Conference bringing causeless charges against a Christian body, whose standing in the country they have *most unworthily* done their utmost to injure, prior to 1820, since October 1840, and now

continue to do." "The English Conference first took the attitude of an assailing enemy. Aggression first began with the English Conference in 1840." "However opposed to, and prejudiced against another body." "English Methodism is opposed to Canadian Methodism, hinders it instead of assisting it, in the great objects of Wesleyan Methodism." "An unnecessary Ministry." "Wishing to keep up opposition to the original body of Methodists in this country."

III. *A wish on the part of the British Conference to advance the designs of a mere Political Party.* The following are the words of a venerable correspondent, which words you warmly recommended, and expected they would be read "with pleasure," by all "who are interested in poor marred and broken Methodism in Canada:"—"I am not prepared to recommend a re-union with the British Conference. Experience has shown this to be inexpedient and unwise. They will wish to manage the various occurrences here, as if they had transpired there; which however would involve this branch of Methodism in serious and ruinous difficulties; (as will be seen by their former views and doings). They required us to desist from our opposition to that aspiring church, which is the Established Church in England. And had we been guided by the policy of the British Conference in this matter, these Provinces had been made to groan under the tyrannical oppression of a lordly few, who would have secured to themselves every religious privilege." Your own words following are perhaps to be explained by the above extract: "Let us exchange the love of a party, &c.," and again, "Away with the spirit of politics, from the disciples and lovers of Jesus Christ."

IV. *Pitiful Resentment*, on the part of the British Conference, if *nothing worse*. "A Conference of a thousand strong, setting Wesleyans against Wesleyans, and rearing up with vast labour and expense a new denomination of Methodists." "Exposing the evils of the English Conference is no proof that we are against the Conference, but that we wish its reformation and welfare." "The English Conference have taken anything rather than a dignified position." "The position of the English Conference in Canada, being anything but proper and dignified, is not calculated to produce respect any more than gratitude." "They *can* do wrong, and they *have* done wrong, in raising up an opposition body to the Wesleyan Methodist Church in this Province. "Even supposing those brethren had provoked, for a large and influential body like the English Conference, to think of *revenge* was exceedingly PITIFUL, if nothing worse."

V. *An unholy spirit of Vain Ostentation*, on the part of the British Conference. The following is literally from the *Guardian*: "This is paying roundly for the honour of keeping up an 'Establishment,' in the bosom of a prosperous and influential Church, which does not differ in any essential respect either of doctrine or discipline from English Wesleyanism."

[Appeal to the Editor.]

In passing, I cannot but enquire, Mr. Editor, if, on subsequent reflection, you have yourself become convinced of the truth of your own allegations against the British Conference? Can you, Rev. Sir, believe that these were THE ONLY—or even ANY OF THE

—inducements by which they were influenced, in sending their Missionaries to Western Canada? In the last One Hundred Years, has there been any *precedent* for such *imputations* in any of their Missionary operations, in any portions of the earth? Is that venerable body of Wesleyan Methodist Ministers indeed *capable* of being actuated by *EITHER* of the base considerations which, with so much of unmistakeableness, you have here imputed to them?

Surely, if the readers of the *Christian Guardian* should really credit these “statements” of the only *aims* and *motives* of the British Conference, in *commencing* and *continuing* their Missions in Western Canada, it will be no wonder if they regard them as a most fallen, corrupt, and injurious body of ministers, and should think of them with contempt and abhorrence. They will, (as they may well think,) with good reason, applaud your Canada Conference Journal, for thus “exposing the evils of the English Conference;” seeing you “wish its reformation and welfare!”

[Amount of the Expenditure.]

THIRDLY, As to the *total Amount* of the Expenditure for the *last Five Years*; you state it to be about a Hundred Thousand Dollars. The following are the words of your journal: “We should gladly have remained silent; but when we see a glaring evil committed and likely to be persevered in, and knowing that none will speak, if we do not, there was no alternative but to break the silence and expose the fault.” “The British Committee have expended, during the last five years, about *one hundred thousand dollars*, in keeping up some Twenty Mission Circuits, within the Geographical limits of the Methodist Church proper in Canada!” “A country of land-owners, commerce, and plenty.” “A rate of Expenditure which taxes the English Missionary Society, about seven dollars a-year for each member adhering to the British Conference.” “English Contributions.” “Missionary funds of the generous Irish people.” “We trust all Methodists, whether in Western or Eastern Canada, or in England, will do all they can to divert British money from Canada.”

[Modes of raising the Funds.]

FOURTHLY, As to the *Modes* by which the *Funds* of this Expenditure are *obtained*. These are stated, (most offensively,) in the following language: “The Committee at home send out their agents; and by force of the most powerful appeals, the utmost farthing which can be *wrung* from the hard earnings of the poorest classes of English and Irish Wesleyans, is obtained for Missions; and of these collections *one hundred thousand dollars* in five years have been sent to Canada, and expended in behalf of Wesleyans, nine out of ten of whom are ten times abler to pay for the gospel than those who contribute the amount. A fine state of things truly.” “It has become a custom to excite the children of the members and friends of the Society also to contribute their pence—the children of the Sunday Schools are excited by the Secretaries of the Wesleyan Missionary Society to the same conduct.” “Wrong representations are sometimes made, and even at the last May Meeting were made in London, relative to the temporal and spiritual condition of the people of Canada.” “A burden

laid on the shoulders of persons having more generosity than knowledge of the matter." To this you lamentingly add, "We wish the *true* state of things could be known in England."

[Summary.]

Now, Mr. Editor, in all this there is great misrepresentation; grievous misrepresentation. Your statement respecting the Character and Principles of the Wesleyan Missionaries in Western Canada, is—a "mis-statement." Your statement of the Aims and Motives of the British Conference, in supporting them there, is—a "mis-statement." Your statement of the Amount of "English" and "Irish" money, expended by them in Western Canada, during the last five years, is—a "mis-statement." Your statement of the Modes by which, to use the words of your Conference journal, "the Committee at home," raise their Missionary Funds, is—a "mis-statement." And it is merely in "correction" of these and similar "mis-statements," that I have any desire, at present, to occupy your "columns."

Even our *secular journals* generally display the honest generosity of affording to parties who have been *misrepresented* in their columns, an opportunity of being heard in their *own defence* in the *same columns*. It would be lamented that in the *Canada Conference Journal*, the *British Conference* should be refused the justice, which no respectable secular newspaper would deny to them, or even to the humblest individual, that had been, by whatever accident, unfairly and unjustly represented by them.

I agree with you, Rev. Sir, in feeling "truly sorry that the Methodists are in such an unfriendly position to each other;" and also with yourself, "I could sacrifice a vast deal to make that position different." But, I beg to remind you, that yourself and your Conference Journal have been the voluntary assailants, in this instance; and that I am only an UNSUPPORTED DEFENDANT, exposed not merely to your own remarks, but to those also of your anonymous correspondents; who would fain have no *kind of quarter allowed to a peaceable individual*, who has been *goaded and forced* out into the *arena of conflict*, sorely against his own will; and who has, hitherto, cheerfully forborne to use his *heaviest weapons*; and intends to do so, to the end.

[A Feature of the Case.]

It is also a Feature of the Case, (and I lament that I should be obliged to refer to it here,) that neither the *President* nor the *Secretary* of the *Upper Canada Conference*, has interposed any public rebuke of your hostile attack upon the *British Conference*! Nor have they published any *disclaimer of participation* in the above quoted sentiments on the subject, that have been promulgated by your Conference Journal! I will not suppose that they *could not*, with truth, have made such a disclaimer. If, however, that was really the case, it must be confessed that, by giving to those statements and sentiments, the *official sanction* of their *official suence*, they have adopted the *least* of two evils.

I most cordially repeat it; and I am anxious and ever have been, for an honourable friendship, between our two bodies. But it will

be obvious, that where there is neither *justice* nor kindness exercised, there can be no very considerable measure of *friendship* expected.

I remain, Mr. Editor,

Your unwilling opponent,

W. M. HARVARD.

LETTER I.

A DEFENCE AGAINST THE ATTACKS OF THE CANADA CONFERENCE JOURNAL UPON THE BRITISH CONFERENCE, AND THEIR MISSIONARY SOCIETY.

"CORRECTIONS OF MIS-STATEMENTS."

"For we trust we have a good conscience, in all things willing to live honestly."—*Heb. xiii. 18.*

Toronto, April 18th, 1846.

To the Editor of the *Christian Guardian*.

REV. SIR,—My former 'corrections' have had reference to your 'mis-statements' of a minor and more local and personal class; and were intended to show to your readers, that, in your statements regarding the British Conference, they could not, with safety, place an implicit confidence. These latter mis-statements, I promised (when favoured with a more convenient opportunity), that I would fully disprove; and which is my present object. Therefore, this may be regarded as *my first letter of reply, to the allegations* contained in your attack, upon the British Conference and their Missionary Society.

In allusion, Rev. Sir, to your attack upon the "Expenditure of the English Wesleyan Missionary Society in Canada West," I remark, that had it been confined to *the amount* of that expenditure, and to that alone, it would then have been (what you term it) "a little dispute about pounds, shillings, and pence;" a question which might easily have been put to rest by an appeal to the financial documents. But, by assuming to ascribe *corrupt motives* to the parties in that expenditure, you have rendered it necessary to appeal to such facts of the case, as may reasonably be concluded to cast a light upon those motives.*

As to the amount of "British money," stated by you to have been expended in Canada West, and in support of an "unnecessary ministry" there, under the auspices of the British Conference, "for the last three years," I have already engaged duly to show that you have overstated it, at least, *one-third* of the whole sum which you have stated it to be. I can hardly think that there is a member of the Upper Canada Conference who doubts that I

* On this point, the reader is referred to the *Plea for a Hearing*, pages 2, 3, 4.

will be as good as my word of promise. I should regret to find that there is an individual minister of your church who would cherish such a doubt.

But, then, it must be admitted that it is the *motive*, which is the great and qualifying circumstance of the whole matter. It is the assumed corrupt motive, on the part of the British Conference, that you adduce, with so much temper, in aggravating, what you have the courage to term, the "fault" of the expenditure. Your words are, "We can scarcely repress our feelings, that funds are so improperly spent." Now, if the motive be admitted to be *entirely* or even but *partially* good, somewhat may be said, peradventure, in behalf of the *amount* of the expenditure. But if, as it may be assumed that the Canada Conference wishes the world to believe—and as their official journal has left it to be inferred—that there is not the least particle of good motive to be discovered, as having induced the British Conference to send its Missionaries to Canada West—that that measure proceeded altogether from a prejudiced, and ambitious, and opposition spirit, a foolish and ostentatious, and political, and base, and revengeful, and pitiful temper, on the part of the British Conference;—then, for one, I can only say, that I should not be able to say one word in behalf of *such* an expenditure! No: not even had it amounted to no more than a mere "York-sixpence."

It is to these hateful and "pitiful" *motives*, then, which your Conference Journal has publicly assumed to have actuated the English Conference, in this expenditure, that we must, in the first place, direct our attention, as being *first* in importance.

Among your "mis-statements," as to the *motives* of the British Conference, in relation to its Western Canada work, there are three upon which I will not at present enter. They are those of "Foolishness, Vain Ostentation, and Pitiful Resentment, IF NOTHING WORSE." Since you have begun to encourage your correspondents to address through your columns, distinguished ministers of the British Conference; (*Doctor NEWTON*, for instance;) and thus to invite their attention to our "little dispute," we may some day trouble you with a letter, on these Canada Conference Journal ascriptions, addressed to some other of the honoured Ex-Presidents of the British Conference.

[*Evil Motives Disproved.*]

Your representation of the British Conference, &c. having sent their Missionaries to Canada West, from motives of *Prejudice against* the Canada Conference, *Rivalry of* them, or *Opposition* to them, is, your readers may be assured, an act of gross injustice to the real feeling which that body has ever entertained towards your Provincial community. This may be easily proved, by the entire history of the proceedings of the British Conference, in this part of our United Province.

And, as I have taken up the pen, principally to show, that, to the Canada Conference, the British Conference have *never* taken "the attitude of a assailing enemy," as you have asserted them to have done; I will offer evidence in support of the following proposition; namely, that:—

The British Conference did not finally take up a *distinctive ecclesiastical position* "in Canada West," until;—

FIRST ; They had been earnestly applied to, so to do, on the part of respectable landowners, and other Immigrant Settlers in Canada West : many of whom had been members in our Societies, and others attendants upon our Ministry, in the Parent Land.

SECONDLY ; The Government had officially applied to the English Missionary Society, to send their Missionaries, in addition to those of the other Churches in Canada, to meet the growing religious necessities of a rapidly-increasing population.

THIRDLY ; The Canada Conference Body of Methodists had most clearly and unequivocally declared, that *they were not able* to meet the encreasing demand for Wesleyan Methodist ministrations in this country.

FOURTHLY ; They had themselves, by a seven years' union with the Canada Conference, endeavoured to render them more equal to the demands of Western Canada : but that body had occasioned the Dissolution of that Union.

FIFTHLY ; They were fully convinced, that a path of usefulness opened out before them, in Western Canada, which it did no damage to the interests of the Canada Conference, for the Parent body to endeavour to enter and to improve ; and which they could not have been held guiltless, if they had disregarded.

SIXTHLY ; They had given sufficient proof to the Canada Conference, that their designs in entering upon that path of duty were perfectly unhostile ; and that their desire was to maintain relations of amity towards that Canadian community of Methodists ; and indeed towards all other real Christians in the Province, of whatever name or nation.

I remain, Rev. Sir,

Your unwilling opponent,

W. M. HARVARD.

LETTER II.

"And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, *that the Lord hath called us* for to preach the Gospel unto them."—*Acts*, xvi. 10.

TORONTO, May 1st, 1846.

[*Missionary Claims of early Settlers.*]

To the Editor of the *Christian Guardian*.

REV. SIR,—“I am glad,” said the venerable WESLEY, to one of his first Missionaries in British America, “I AM GLAD you have given a little assistance to our brethren at Halifax, and along the coast. There is no CHARITY UNDER HEAVEN to be compared to this, bringing light to the poor heathens called Christians, but who sit nevertheless *in the region of the shadow of death.*”

The founder of Methodism knew well “the heart of a stranger.” By his residence in *Georgia*, he had been assisted to realize the moral and religious disadvantages of an early emigrant settler in a new country. And, in his enlightened estimation, that class of our fellow-men possesses no ordinary claims upon both the friends and the funds of Christian Missions.

[*Applications from British Settlers.*]

For many years the British Conference were most earnestly besought, by early settlers in Canada West, to furnish them with Missionary labourers. Many of these had been members in our Societies at home, and others attendants upon our ministry; and in their widely scattered settlements, they felt justly entitled to share in the provision of the body with which they had long been in Christian fellowship. But their applications, excepting in two or three particular instances, were not complied with, owing to that field of labour being, in part, already occupied by Methodist Ministers from the United States, and with whose General Conference the body in Britain were on terms of a friendly understanding.

About fifteen years ago, Canada became, more fully than ever it had been, the resort of emigrants from the Mother Country. In one year, 1832, (and as early as the month of June in that year,) upwards of Twenty Thousand persons had arrived in the country; one-third of whom at least were from England. Many of these were Methodists, as were also very many others from Ireland.

[*Application from the Crown.*]

With a paternal solicitude on the part of the Government, for the best interests of this new population, an application was officially made to our Missionary Society, to send an increased supply

of the Missionaries of the British Conference, into that part of our United Province.

This application (and which left the Committee most *free to labour* for the good of souls, *just in their own way*,) was graciously accompanied by the unsolicited offer of an annual Royal Grant, to enable them to encounter the increased "expenditure," which the compliance with this Royal request would necessarily involve.

Let me, Rev. Sir, enquire in what way could this be fairly construed into a measure of "OPPOSITION" to the "preachers who began their labours in 1791?" The truth is, that there had occurred a sudden and extensive enlargement of the field—and hence a further and larger supply of labourers had become necessary.

And, to an application, such as has been thus described, what *conscientious* or even *rational* reply could have been returned, by the managers of any Missionary Society upon earth, but that of grateful and "immediate" compliance? The *apostolical* reply will be found in the *motto* at the head of this letter.

[Compliance of the British Conference.]

This remarkable combination of circumstances, led the British Conference to feel that the reason already assigned, no longer justified them in abstaining from sending their Missionaries into that newly-enlarged field of evangelical toil. In that interesting region, both people and Government had addressed the British Conference an application, in the spirit of the *Macedonian* appeal: "*Come over into Western Canada, and help us!*" Unoffendingly therefore, may it be added, in the words of the Apostolic narrative on that occasion: "and immediately we endeavoured to go into Western Canada; assuredly gathering, that the Lord hath called us for to preach the Gospel unto them."

[Inability of the Canada Conference.]

But, that I may not mislead your readers, the history of that transaction may with advantage be given in the words of the Rev. *Doctor RYERSON*. And, although such a circumstance was unnecessary to bespeak confidence in the statement, it is not a little remarkable that it was made *on oath*, at the *Kingston Assizes*, in the year 1837, on the occasion of the Trial of a Chapel-case. "An oath, for confirmation, is to them, an end of all strife." *Doctor RYERSON's* words are as follows:—

"In 1832, the Wesleyan Missionary Committee in London, sent out the Rev. Mr. Alder, (now *Doctor ALDER*,) as their representative and agent, with a view to the appointment of Missionaries, among the British immigrants in various parts of the Province. Mr. ALDER had communications from the Committee in London to our Missionary Board in Toronto, which he delivered—communicating to the Board, at the same time, the object of his Mission.

"Our Board admitted our inability to supply the religious wants of the country; but stated to Mr. ALDER, at great length, and in writing to the Committee in London, the evils likely to arise from the existence of two bodies of Methodists in this Province—their infringement of the hitherto universally-acknowledged principle,

that the Wesleyan Methodists were one body, throughout the world—and *the desirableness of uniting the means and energies of the two Connexions*, to promote the religious improvement of the aboriginal tribes, and new settlements of the country."

[*Review of the Case.*]

The foregoing quotation from *Doctor RYERSON's* narrative, will most clearly evince these four important facts, on the part of the British Conference, viz. :—

1. That—their Missionaries were not sent, until, by the unprecedented increase of the population of the Province, the demand for ministerial labour, "the religious wants of the country" had greatly exceeded any *existing means* of supplying those "wants."

2. That—previously to the sending of a further supply of Missionary labourers to Canada West, "the Missionary Committee sent out *Doctor ALDER* as their representative and agent, with communications to your Missionary Board in Toronto," and who also, made a candid statement to that Board, of "the objects of his Mission."

3. That—the nature of the communications from the British Conference was so *essentially peaceful and amicable*, as to impress your Board with a deep conviction of—"the *desirableness of uniting the means and energies of the two connexions*, to promote the religious improvement of the aboriginal tribes, and new settlements of the country."

4. That—on that occasion, instead of regarding "the means and energies" of the British Conference to be "unnecessary," and "thrown away in Canada;" (I quote your own words;) the Upper Canada Conference Missionary Board, (to quote from *Doctor RYERSON*) "admitted their *own inability* to supply the religious wants of the country;" and the consequently "NECESSARY" character of—our agency in the Province.

So that, on this authority, it is most triumphantly established, and beyond the least shadow of a doubt, that "the means and energies" of the British Conference, *were most really needed* by "the religious wants of the country;" and, also, that the Parent body contemplated "the appointment of Missionaries, among the British immigrants in various parts of the Province," in the spirit of a most friendly bearing towards the Canada Conference; and in fact with an actual "communication" of most pacific character, with those successors of the United States' Methodist "preachers, who began their self-denying yet successful labours in Canada, in 1791."

[*An Appeal to the Editor.*]

Is it too much to hope, Rev. Sir, that you will publicly and candidly confess the injustice that you have thus done to the British Conference, in so *misrepresenting* their aims, and motives, and spirit? Will you not, at least, make that atonement for the "sin" of falsely charging them with having come to Canada West, with "*political propensities*" (!) and "*party*" objects, and into a country where they were not wanted, and are *STILL*, an "unnecessary ministry?"

It is not indeed, denied, that the "political propensities" of your

own local body, and the secular and "political discussions" and strifes, of their Conference Journal, and the *deleterious* influence which these tended to diffuse among simple and unsuspecting people, were long and sorrowfully the causes of lamentation to the British Conference, and to many others who loved our Zion. They unhesitatingly and justly considered that such things were a dishonour and a disparagement to the Canada Conference species of Methodism, and a considerable and also incalculable hindrance to the momentously greater and more truly Wesleyan work of "saving souls." And, though, for all the intervening years, we have cordially wished it to be forgotten, yet, since we are placed upon the defensive, we now desire that *this* may be most explicitly understood and borne in mind, "whether in Western or Eastern Canada, or in England."

But, then, at the same time, it is most obvious, (on the authority of *Doctor RYERSON*), that when the British Conference, at length, did send their long-desired Missionaries to Western Canada, it was both at a time when they were greatly needed, and also in the spirit of the most real kindness to the Canada Conference.

These are facts which that body both felt and acknowledged, as above stated. Therefore, Mr. Editor, for your Conference Journal, "*now-a-days*," to attribute "hateful motives" to the British Conference—to say that they came to the country to raise an *opposition ministry* to your body, and in "*the spirit of politics*" as you have said, must be deemed, I am sorry to have to remark it, an almost unpardonable sin against—the truth! St. PAUL, surely would have said, in such a case, "*Ye sin against Christ!*"

[*Providential Call, to Canada, of the Missionaries of the British Conference.*]

The Call of the British Conference to Western Canada, then, has these three following marks of *Providentiality*, in it, viz.:

I. The earnest solicitations of hundreds of our beloved British Membership, who desired to retain their church relation with the Parent Body in the Mother Country:—

II. The acknowledged "*inability*" of the Canada Conference, "*to supply the religious wants of the Country*;"—and

III. The request of the Government, that the British Missionary Committee would furnish the additional "supply," so greatly needed.

It is to be hoped, Mr. Editor, that your body may be able to produce as clear a *Call to Eastern Canada*, as the British Conference have furnished, of theirs to *Western Canada*, ere they commence their long-threatened and *retaliatory* Mission, in that part of our United Province!—

[*The Union between the British and the Upper Canada Conferences.*]

By the fraternal relation of "a Connexional Union" with them, the Canada Conference expressed their desire to be placed (I use their own words) "under the Superintendency of the Common Parent of Methodism throughout the world,—the Wesleyan Con-

ference
tury.

It w
unmis
Conf
Weste
and e
unhes
who v
identi
unhap
Coun
Journ

The
reput
wheels
two b
Canad
politi
shoun

This
Conf
This
mitted
Guar
prefac

I. I
fore b
affairs
that
requir
every

II.
dian
nor th
of reli
to hav
party.

Tha
British
"poli
undul
some
the gr
afterw
be.) a
device
were,
be the
tional
bark i

ference." August 18, 1832; Signed JAMES RICHARDSON, *Secretary*.

It will be admitted, that the British Conference made the most unmistakeable demonstration of kindly feeling towards the Canada Conference in—fornbearing to take their own separate position, in Western Canada, under circumstances so exceedingly favourable and even flattering; in—acceding to their proposals of UNION, so unhesitatingly, even to the grief of not a few of their own friends, who were not favourable to the measure; and in—thus *fraternally identifying themselves* with a body of Methodists, who had, unhappily, so greatly damaged their own standing in the Country, by the party political strifes of their Conference Journal.

[*Promise to abstain from Party Politics.*]

They could not, however, so far either *compromise* their own reputation, or incur the *guilt* of such a *clogging* of the "*chariot-wheels*" of the Gospel, as to enter into the proposed UNION of the two bodies, without the most solemn promise, on the part of the Canada Conference agents, that these un-Wesleyan and "injurious political discussions" and strifes, in their Conference Journal, SHOULD FOR EVER CEASE!

This promise was duly made! And, ultimately, at the Kingston Conference in 1834, a declarative law was passed to *that effect*. This was drawn up by the pen of the Rev. E. RYERSON, by him submitted to the Conference, and afterwards inserted by him in the *Guardian*, (of which he was then the editor) with the following preface, also from himself:—

I. EDITOR'S PREFACE. "Whether we have at all times heretofore been as cautious as becomes our station, in regard to political affairs, others will judge: we have only now to remark, at present, that it accords alike with our inclination, and now with our required duty, to leave the discussion of political questions of every kind, to the columns of other journals."

II. CONFERENCE LAW. "Resolved, that the *Christian Guardian* shall not be the medium of discussing political questions, nor the merits of political parties; as it is injurious to the interests of religion, and derogatory to our character as a Religious Body, to have our Church amalgamated, or identified with any political party."

[*Spirit of Politics.*]

That the Canada Conference previous to its UNION with the British Conference, had consented to be so "identified" with a "political party," must ever be regretted. Nor should they be unduly displeased with those whose confidence in them was in some degree shaken in consequence. Conceding to them even the greatest honesty of intention, it nevertheless was, (as they afterwards, by their abandonment of that position, admitted it to be,) an error of judgment. "We are not ignorant of Satan's devices." St. PAUL felt that many things were "lawful," which were, to himself, "not expedient." A Church *for all*, must not be the creature of a *party*. Fallen human nature needs no additional prejudices against divine realities; and for a Church to embark in angry political controversies, is to create augmented and

needless antipathies against her *religious* agency. With that eminent Apostle it was a powerful motive of conduct: "Lest we should hinder the Gospel of Christ."

On the part of the Canada Conference, these "discussions" of political party strifes, so "derogatory" to their "character as a religious body," while they served the purposes of a "party," yet greatly limited their own influence for good; and it is to be feared, in some cases, to the eternal undoing of immortal souls! Had any secular advantages been gained to the body, by a Methodist course so un-Wesleyan, an Israelite would have said, "It is not lawful for to put them into the treasury, because it is—the price of blood!"

The coming, however, into the Canadian field of the "Common Parent of Methodism in the world, the Wesleyan Conference," tended, very helpfully, to awaken up the Canada Conference from their political identifications, as from an ensnaring dream. Happily and providentially, as a Church, they became thereby divorced from those political purposes and connexions which, in a few short years, might have effectuated their entire overthrow, "as a religious body." And for the Union, on that account, many of their best ministers and members, have devoutly blessed and praised the Most High! I beg to invite the attention of the Rev. EZRA ADAMS, to these three last paragraphs; and with the sincerest respect for him, personally. So much, for the present, for "the spirit of politics" motive, that you have attributed to the British Conference. Surely the *Guardian* should be the last "organ" in the world, that should sound that note!

[Defence of the Union.]

That the UNION was productive of the most important advantages, to the Canada Conference and Church, may (in their individual capacity,) very possibly and very sincerely, be denied by Mr. ADAMS, and those who think with him. To such *denial*, however, I regret that you, Rev. Sir, have given the sanction of your Conference Journal, in your recommendation of what you term his "truly Christian" expression of sentiment. You, Mr. Editor, may now reprobate the UNION, in his "truly Christian" style, of undesigned mis-statement; and, with that venerable minister, may untruly say, "Experience has proved it to be both *unwise* and *inexpedient*." You may speak of the influence of the British conference upon your body as adapted to be most "*ruinous*!" (another word from Mr. ADAMS;) and you may seem to have a plenitude of forth coming proof, by adding (again from Mr. ADAMS,) "as may be seen from their former views and doings!" But, while the Union was yet in operation, the Canada Conference themselves, made statements to the British Conference, on that subject, most widely different from these! We will hear *their own words* :—

I. October 9, 1833 :—"Very dear Fathers and Brethren: Most gratefully do we acknowledge your Parental and affectionate reply. We do rejoice that a foundation is thus harmoniously laid for the permanent unity of Methodism, and the indefinite extension of the work of God in British North America. We feel it in our hearts to attend to your parental advice, &c., to guard our

congregations against a secular and political party-spirit, to "live peaceably with all men," and "perfecting holiness in the fear of the Lord," &c. Believing that this negotiation has been commenced, conducted, and completed, under the smiling approbation of God our Saviour." Signed, EGERTON RYERSON, *Secretary*.

II. *June 20, 1834* :—"We gladly avail ourselves of this occasion to renew our assurances of respect and affection, and of the satisfaction we feel, and of the advantage which we doubt not will arise, from the present oneness of the British and Canadian Connexions, and the intercourse which has commenced between us; and which we devoutly hope will *continue* to cement us into "one spirit," "as well as sentiment." Signed, JAMES RICHARDSON, *Secretary*.

III. *June 16, 1835* :—"We believe there is an improved spirit of union and pious liberality in our Societies generally. Our Missionary collections and subscriptions amount to much more, and there is an encouraging prospect that they will be considerably increased." Signed, EGERTON RYERSON, *Secretary*.

IV. *June 22, 1836* :—"The general state of our finances is more flattering than at any *former period*. And we believe that Wesleyan Methodism never stood *higher* in the estimation of the intelligent and worthy part of the Community in the Country (!) than at present." Signed, EPHRAIM EVANS, *Secretary*.

V. *June 22, 1839* : one year previous to the Dissolution of the Union :—"There has been an increase in our Missionary collections, during the year, and in all our Connexional Funds. And *never (!)* as a whole, were our Societies *more established and united*, than at the PRESENT TIME!" Signed, EGERTON RYERSON, *Secretary*.

[*Mean very little, or Nothing.*]

These quotations are made to show that (on the supposition that the Canada Conference *really meant what they have said*, as above,) the paternal "superintendence of the Wesleyan Conference," had by God's blessing upon the UNION, exercised a most observable and felicitous influence both upon the character and circumstances of the Methodism of the Canada Conference. I humbly submit, that these quotations prove this; whatever the Rev. EZRA ADAMS and the Canada Conference Journal, now may *allege to the contrary*, notwithstanding.

It never occurred to my mind, that, in their Annual Addresses to the British Conference, the Canada Conference made any statement or professions, but in the utmost sincerity and good faith; fully intending to express the sentiments usually understood to be conveyed, by the words that were used on those occasions. You have, however, published an extract of a letter from a Correspondent, whom you designate "one of our friends," which places this matter somewhat in doubt. Will you, Rev. Sir, inform your readers, whether this "friend" of yours, is a member of the Canada Conference, or not; that we may judge as to his *knowledge of Conference policy*?

The following is literally copied from the *Guardian* of March the 11th :—"Mr. H. proves to a demonstration, that the two

bodies were once on good terms, and, at every sitting of Conference exchanged sundry civilities and compliments; which in such cases, *we all know*, often means very little or nothing—about the same as ‘your humble servant,’ at the foot of a letter!”

On behalf of the Canada Conference, I beg to deny this *antinomian* imputation; until you, Mr. Editor, present us with some explicit declaration of their *insincerity*.

In the meantime, I shall rely upon these quotations, in proof of my assertion, not only that the British and Canadian Conferences “were once on good terms,” but also, that the former have “never taken the attitude of an assailing enemy,” to the latter, as you have asserted them to have done.

I remain, Rev. Sir,

Your unwilling opponent,

W. M. HARVARD.

LETTER III.

"Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages of them, to do you service."
—2 Corinthians xi. 7-8.

TORONTO, May 16th, 1846.

To the Editor of the *Christian Guardian*.

REV. SIR,—I resume my course of candid and righteous defence of the British Conference operations in Western Canada.

[*"Means and Energies" which marked the Union.*]

The proposed alliance was formed, avowed, cherished, and acted upon. The previously-occupied Mission-stations of the English Wesleyan Missionary Society were given up, and merged in the Canada Conference Community. All our British membership and connexions, were urged, on arriving in Canada West, to seek Christian fellowship within the borders of that Provincial communion. And its interests were most heartily cherished. Which of the articles of the Union, Rev. Sir, have the British Conference ever been charged with violating, or even with evading? They cheerfully surrendered to the Canada Conference the annual expending of their Government Grant; adding still more to it, to render it the more equal to their pressing local necessities, and at the most pressing solicitation of that Conference.

The British Conference appointed from England, a talented Superintendent of Canadian Missions, who resided several years in the Province, in consequence, and with no small degree of advantage to that department: the Rev. *Joseph Stinson*. The venerable *Mursten*, and the departed *Grindrod*, and the indefatigable *Lord*; (the two former in comparatively advanced life, both honoured *Ex-Presidents* of the British Conference,) all of them at the request of their brethren in England, sojourned in Canada, for the purpose of presiding in the Provincial Conference, and in other respects promoting the welfare of that newly and fondly-adopted Methodist brotherhood.

In the same good cause, three voyages to Canada were performed by the Rev. ROBERT ALDER, D. D., one of the general Secretaries of the English Wesleyan Missionary Society. Most flattering were the words of the Canada Conference, in relation to the services of that respected Minister. They designate him, in 1839, as "an old and honoured friend," and in 1833, as "an excellent and esteemed benefactor!"

The Rev. MATTHEW LANG, was a truly valuable loan to the Canada Conference, to aid them in their Book-Room Department; and whose services were gratefully acknowledged. The Rev. MATTHEW RICHEY, M. A., was spared to them as their Principal of Victoria College, then the Upper Canada Academy. His talents and services were culogised by the Canada Conference. And, in the early and almost destructive pecuniary difficulties

of that "strictly-religious" establishment, Mr. *President Lord*, had rendered them the most essential and oppressively-anxious services; which were duly complimented with Conferential thanks.

Most of these services, Mr. Editor, and others, besides, were rendered by *agents supported by the British Conference: and without a single farthing of expense* to the funds of the Canada Conference. "Albeit," those funds were *by no means inconsiderably improved*, by the multifarious services of those British Conference agents. And this course of unpurchased endeavour, continued, without interruption, *for the space of SEVEN YEARS*! How FAITHFULLY it was done, on the part of the British Conference, and that of their reverend agents in this country, (to use the words of an inspired Apostle,) "*God is witness!*" Their record is on high!

[*Monument of Disinterested Fraternal Affection.*]

The Thousands of Miles, which thus have been travelled by the members of the now reviled and assailed British Conference, in the service of Canadian Methodism, *both by sea and by land—the Thousands of Dollars*, which have been, by the now maligned "English Wesleyan Missionary Society," expended upon the advancement of its truly-loved, and dearly-cherished interests—the vast amount of personal inconvenience and SUFFERING, both *mental and physical*, which has been *endured*, by the British agents in this enterprise—the *inroads* that were made in consequence, upon the comfort of their *immediate families*; some of whom were thereby *divided asunder* from each other, never more to enjoy the solace of intercourse together again, until they meet in the eternal world!—the tears which have been shed, and the sighs which have been uttered—in this "their work of faith and labour of love,"—all taken together, will form, on behalf of the British Conference, a noble monument of disinterested fraternal affection, towards the Canada Conference, on which angels may smile, with cordial approval! A monument, too, of a character, such as will not be often reared, in this state of human imperfection and infirmity, by Ecclesiastical Bodies, in the behalf of each other!

It will be deemed a strange and melancholy perversion of language, to speak of the conduct of *such a body* of Christians, as being revengeful and "pitiful." You surely, Mr. Editor, will not deny your own words following: "For a large and influential body, like the English Conference, to think of revenge, was exceedingly pitiful, if nothing worse."—*Guardian*, November 19th, 1845. To find that the periodical organ of the Canada Conference, is employed thus to "MISREPRESENT" their BRITISH "BENEFACTORS," as being their BITTEREST ENEMIES; and having sent their Missionaries to Canada West, MERELY TO MAINTAIN A WORK OF RANCOROUS OPPOSITION AGAINST THEIR BODY, is, (I lament to say it,) a fearful fact; and one of most affecting and HUMILIATING complexion!

[*An Objection against the British Conference.*]

Against the British Conference it has been attempted to be made

an objection. that the Government did condescend to encourage our operations in Canada West.

The objectors, (yourself, Mr. Editor, among the rest,) say, that such encouragement was the mere endeavour of a political "Established Church!" party, (and who *hated both* descriptions of Methodists,) to set them one against the other, that thus they might destroy one another! It is believed that many estimable members of your body entertain those views. Nor is it wondered that they should, since their ministers teach them so to think of the Government. In your very last number, you seem to be anxious to produce the same impression. And that opinion was in so many words, expressed by a friendly minister of the Canada Conference to myself; and most seriously, not many weeks ago.

It is to be lamented that such an impression—one so erroneous, and, to the views of the Government, so grossly ungenerous—should have been originated by any one; and especially that they should have been propagated by any member or members of the Canada Conference; and *deliberately sanctioned* by the last number of your Canada Conference Journal! But to this *remarkable* remark, I would briefly reply, by asking the three following questions:—

Question First. Did the Government wish to keep the British Conference from uniting with the Canadian Conference in 1832, or did they concur in the amicable union of the two bodies with each other?

Answer First. To the honour of the slandered Government, be it ever known by all men, that the Colonial and the Home Government did most cordially concur in the Union between the British and the Upper Canada Conference.

Answer Second. For the "Seven Years" of the Union, the Government continued to demonstrate that concurrence, by continuing to pay, to the Treasurer of the English Missionary Society, the Royal Annual Grant, by which they had previously urged that body to augment the number of their Missionaries in Canada West.

Question Second. In what way, having this encouragement of the Government, did the British Conference endeavour to "destroy," or as you express it "retard" the Methodism of the Canada Conference?

Answer. By laboriously improving its character, efficiency, and resources, "as a *Religious Body*;" (1) by contributing an Annual Donation to their Canadian Missionary Fund, of One Thousand Pounds Sterling; and by expending, altogether, during the Union, upwards of Fifty Thousand Dollars, upon the interests of Methodism in Canada West!

Question Third. How does the Canada Conference themselves, speak of the British Conference, and the results of their Union, with them? Did they find the Connexion with that body to be so very *destructive* to their interests?

Answer. These are their own words. On such an occasion, they may well be repeated. They say, (in 1833,) "We rejoice that a foundation is thus laid for the permanent unity of Methodism, and the indefinite extension of the work of God in British North America." In 1834: "We gladly avail ourselves of this occasion, to renew our assurances of respect and affection, and of the satisfaction we feel, and of the advantages

which we doubt not will arise, from the present oneness of the British and Canadian Connexions." In 1835: "There is an improved spirit of union, and pious liberality in our Societies generally. Our Missionary collections and subscriptions amount to much more, and there is an encouraging prospect that they will be still increased." In 1836: "The state of our Finances is more flattering than at any former period. Methodism never stood higher than at present." In 1839: "Increase in Missionary collections, and in all our Connexional Funds. And never were our Societies more established and united, (!) than at the present time." (!)

[Defence of the Government Invitation.]

This answer may render any "*Christian*" ashamed to charge the Government with an evil design, in the *Royal invitation* that they condescended to give the Missionaries of the British Conference, to promote the best interests of the people of Canada West!

This "answer," may also be a satisfactory memorial, (*for those who may be liable to forget the fact!*) that when "the Wesleyan Conference" first consented to receive the Canada Conference under their "superintendence," both that Provincial Body and its affairs, were certainly *capable* of some *considerable* degrees of *improvement*!

It evinces besides, that the Canada Conference owes to the British Government their best thanks, for having invited into the Province, that "Common Parent of Methodism throughout the world—the Wesleyan Conference." (!)

[The Position of the British Conference, owing to the Union.]

Their Divine Call to labour in Canada West, imposed upon the British Conference a responsibility, that they could not have transferred to any other Body of Methodists, but such as would engage to "*walk by the same rule, to mind the same thing,*" with themselves. When, therefore, the Canada Conference applied to be received *under their superintendence*, they could at once unite with these their Canadian brethren, and, at the same time, "*work the work of the Lord,*" in the same way in which, from the beginning, they had been instructed to "work," by the instrumentality of our venerable WESLEY!

If we may borrow an idea from the commercial world, THE UNION thus placed the British Conference, as to the Provincial body, in the relation of a merchant, carrying out a great trading principle: who, with that view, breaking up his own individual establishment, had cast a portion of his "means and energies" into a partnership-concern, that he had been solicited (on his own great principle,) to take under his "superintendency." Clearly, in the event of a dissolution of the partnership, such *superintendent* partner, would justly have a claim to a portion of the common stock! This he would claim, on the ground, first, of the establishment given up to promote the partnership-concern, and secondly, the capital transferred to it, the principle introduced into it, and the labour bestowed upon it. And, thirdly, if it could be shown that certain connexions had been formed, from personal

regard to himself, during the partnership, he surely would justly be entitled to some *considerable* consideration, on retiring from the firm, on that account also.

In order to become a party to the Union, the British Conference, broke up their existing Mission Stations in Canada West—sacrificed their own denominational interests—transferred their money to the Canada Conference funds, and their membership to the Canada Conference communion—drew around the Canada Conference their own peculiar connexions—and initiated them into their own principles of ecclesiastical management.

In the judgment of all *clear-headed* and *right-hearted* men, it will be pronounced to have been a *wild* scheme, (and as *wicked* as it was *wild*,) to think of a Dissolution of the Union, without contemplating the just claims of that party, under whose laborious, and expensive, and self-denying, and salutary, “*SUPERINTENDENCE*,” the sacred partnership-concern, had been both placed and prospered !

[*The Dissolution of the Union.*]

The aim of certain parties has been, to throw upon the British Conference the blame of breaking up the fraternal relation of the two Connexions. And, indeed, no one need be anxious to bear the responsibility of that measure !! The Union had worked remarkably well ; and promised fair to be a great blessing not only to Canada, but to the British American Provinces in general. And, indeed, it is not easy to say what might have been the extent of the spreading benefits of its continuance. Its Dissolution may probably be *overruled* for good ! But it is an occurrence over which a thoughtful Christian, may well sigh, and be sad ! !—

The Canadian Conference thus cast the entire *onus*, upon the British Conference : “That this Conference protests against the Methodistic or legal right or power of the Conference in England, to dissolve, of its own accord, articles and obligations which have been entered into with this Conference, by mutual consent.” (*Minutes*, 1840.)

Let not any pious and valuable individual of your body, believe that I am actuated by any “*ill-will*,” against your community, because I shall endeavour to demonstrate that—of the Dissolution—the Canada Conference themselves were the first *originators*, and the principal, and persevering, and determined, and eventually successful, *promoters* and *authors* ! This I shall show, in my next letter.

I remain, Mr. Editor,

Your unwilling opponent,

W. M. HARVARD.

LETTER IV.

"For if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 John ii. 19.

TORONTO, June 20, 1846.

[*The Canada Conference, the Authors of the Dissolution of the Union.*]

To the Editor of the *Christian Guardian*.

REV. AND DEAR SIR,—Those to whom I am not entirely a stranger, will understand how painful to me must be the duty, (in defending the British Conference from unjust allegation and reproach,) to have to make references to other persons, which may probably occasion to them any painful reminiscences. The occasion however demands that I should place before your readers, what I believe to have been the genuine truth of this matter. With motives I do not now interfere.

Even so early as the fourth year of the Union, discerning persons foretold, that the same leading members of the Canada Conference who had *promoted* its *formation*, were only awaiting some favourable opportunity of *accomplishing* its *Dissolution*. There are individuals of respectability to whom I can appeal, and who know well that I was for a long time, and most obstinately, otherwise persuaded.

Immediately preceding the Toronto Conference in 1837, the Rev. Egerton (now Doctor) Ryerson returned from England, and was elected Secretary. One of his first acts was to propose a series of resolutions, on the subject of "*Government Grants for Religious Purposes*." In these the Government Grant to our Missionary Committee was particularly mentioned, and a declaration made that such grants "have proved variously prejudicial to the peace and tranquillity of the Province!" The result of this was—that the payment of said Grant was for some time suspended.*

* NOTE.—In the *Christian Guardian*, for July 1, 1846, Doctor RYERSON has endeavoured to shake the confidence of the reader in the truth of this statement; which therefore, the writer is bound to verify and to substantiate. The Doctor's words are: "The only one of Mr. Harvard's multitudinous statements which I feel it my duty to notice is thus stated by himself." Then follows, the foregoing paragraph; on which Dr. RYERSON remarks as follows: "It is difficult to conceive a statement more mischievous, more unjust, and more unfounded, than this. In the first place, the Resolutions were in no respect affecting the Grant to the London Missionary Committee. In the next place, these Resolutions never caused the suspension of the payment of that Grant. Nor was the payment of that Grant ever suspended, after the passing of those Resolutions, until it

It will readily be admitted that there was no in the Articles of Union any distinct prohibition against any damaging of our just claims, on the part of the Canada Conference; but that "*union*," must also be admitted to be a mere farce, which does not restrain the parties so united from any direct attack upon each other's individual interests.

Had any counter-resolutions to these been, by any one, proposed to the Conference, they would, at least, have met with equal indulgence from the chair; but the printed Minutes of Conference record that they were "*passed unanimously*."

Prior to the passing of these Toronto *anti-union Resolutions*, the Rev. JOSEPH STINSON, to whose Missionary Department the Grant more particularly belonged, rose and stated, that such an expression of opinion, on the part of the Canada Conference might prove detrimental to the continued payment of that Grant to the British Conference Missionary Treasurer. To this remark the Rev. WM. RYERSON replied in the following memorable words: "Let us mind our own interests, and let the British Conference mind theirs." This short, *impressive* and *expressive* speech produced a most evident and powerful impression upon the mind and heart of Mr. STINSON, who indignantly rejoined, and with considerable emotion, "You should have said that before you *proposed the union!*" This was the first public hint of our fraternal relation; and it will be noticed by your readers, that the ministry who in 1840, as a "Deputation," pronounced the requirements of the British Conference at that time, to be "virtual Dissolution," and who had *precipitated* that measure, were prominently the movers on this memorable occasion. The bias of those leading men will not therefore be misapprehended.

Certainly from that moment, the hectic flush appeared in the face of our Canada Conference affairs, which might have been interpreted as the unfailing *diagnosis* of organic disease, and the fearful precursor of approaching "*Dissolution*."

It is known that the Canada Conference had at their two previous annual meetings, fully exonerated themselves from any participation in Government "Grants for religious purposes;" Hence had any reason still existed for further disclaimers, the urgency of the case was not so extremely great, as to prevent delay for a previous confidential communication with their "Rev. and very dear Fathers and Brethren" in England on the subject. And the relation of fraternal union would seem to dictate such a course, before thus placing their Government Grant under the fearful bann, of being "variously prejudicial to the peace and tranquillity of the Province!"

was suspended by the late Lord Sydenham, NINE MONTHS AFTER the English Conference had withdrawn from the Articles of Union. So entirely the reverse of the facts of the case is his statement, in every particular—so unjust to myself, so unjust to the Canadian Conference. Others of Mr. Harvard's references to myself might be shown to be equally fanciful with that which I have noticed."

The reader therefore may judge as to the *fancifulness* of the various other "statements" of the writer, according to that of the one, thus impugned by Doctor RYERSON; as it will be placed before him, in Note A; see page 41.

Had the Canada Conference previously addressed the British Conference, then about to hold its Session, in the space of six weeks—had they stated that their Grant was an injury to the country, requesting them to abandon it, and offering, on their part, cheerfully to sacrifice its amount, out of the annual One Thousand pounds sterling that they themselves received from the Funds of that Conference—it might have evinced the most sensitive solicitude to avoid any collision with that body—and without any doubt, would have been met by “kindly sympathy” and generous bountifulness.

At the *Hamilton* Conference, two years after, on a remonstrance from *DOCTOR ALDER*, these offensive resolutions were rescinded. Some of those who attended that Conference, beheld the Union even then gasping for existence, and evidently in the last stage of a consumption. It might have been well if certain parties had been sufficiently candid to have spoken out, even then, and said to the British Conference, “Our interests are diverse, Our tastes are different. Let us dissolve so close a connexion, which is irksome, and maintain an alliance less intimate but more cordial; which will be both more pleasant and more profitable. Let us agree to differ: be ‘distinct as the billows, yet one as the sea.’”

[*Endeavour to perpetuate the Union by the British Agents.*]

In the course of the preceding year, the *Rev. Messrs. STINSON* and *RICHLY* were consulted by His Excellency the Governor General upon the long-agitated question of the division of the Clergy Reserve property. And among other provisions they respectfully recommended, in the allotment intended for our then united body, that it should be stipulated “that the sum to be appropriated to us should be given to the Wesleyan Methodists who are now, and who may hereafter be connected with the British Conference. I mention this to show that these ministers were most fully alive to the fact that the Dissolution of the Union was fully determined upon, by the leaders of the Canada Conference. Still, they knew that not a few of the members and ministers of the Church were strongly desirous of a perpetuation of the Union; and they gave this yet further proof, on their part, of a desire and determination to preserve the same.

[*The Crisis of the Dissolution.*]

During the same year, the Editor of the *Christian Guardian* (I lament to have to record it,) again opened his columns to political discussions, some of which were of a very offensive description; and in defiance of all former laws, engagements, and protestations. It was also discovered that the Secretary of the Conference was unofficially and clandestinely in correspondence with the Colonial Government, the object of which was to alienate altogether from the British Conference, the Government Grant which had been assailed by the Canada Conference in 1837. This was done without any communication with the British Conference or their agents in Canada; and with the latter, that minister was in habit of daily intercourse.

In this additional and greater infringement upon the understood principles of a Connexional Union between two religious bodies, not only were the Canadian Agents of the British Conference kept in the dark as to the injury which was thus attempted upon their Missionary Treasury: but, in corresponding at all with the Government on such a subject, without the knowledge of the President of the Canada Conference, that ecclesiastical functionary was, by the Secretary virtually and practically superseded in the prerogative of his high and responsible office. The President was the Representative of the British Conference, and ex-officio Chairman of the Committee for guarding the Privileges of the Provincial Church; and ought, of course to have been consulted.

It has been observed that the British Conference and their Canadian agents were not punctilious, as regards these wayward proceedings of their Canada Conference brethren, with respect to themselves and their individual interests. On these additional and multiplying grounds of dissatisfaction, complaints were officially forwarded to the Belleville Conference, in June 1840. Unhappily, all the complaints had to be preferred against the same individual, the Rev. Egerton RYERSON; whom the Canada Conference notwithstanding acquitted of all blame.*

The accused Secretary and his brother, the Rev. Wm. RYERSON, were appointed as a Deputation to the ensuing British Conference, avowedly with the twofold object of justifying his course to that body, and of assuring them of their desire to maintain the Union inviolate, (to quote their own words,) "the pleasure and profit of a *frank and confidential intercourse*, (!) in the true spirit of Christian and Methodistic unity and love."

It was foretold that "*the Deputation*" would break up the Union; and it was stated that a correspondence had been previously going on with that view. The Rev. Wm. RYERSON had been a reluctant party to the Union from the beginning. This is well known; and is mentioned but as an important part of the case. I do not, Rev. Sir, blame these ministers, for disliking the union, or forcing on the dissolution. They were fully at liberty to do so. I only complain that, having done so, they did not manfully take on themselves all the responsibility of their own measure;

* NOTE: Extracted from the "DOCUMENTS," &c., of the British Conference. "The following Resolution on this subject had been proposed at the Belleville Upper Canada Conference, and lost by a very large majority:—

"That this Conference has heard with great surprise and regret, of Brother Egerton Ryerson's attempt to deprive the British Wesleyan Missionary Committee of the Annual Grant received by them from the Imperial Government, to enable them to extend their Missions in this Province; and that they utterly repudiate such proceedings on the part of Mr. Ryerson, not only as irregular and unauthorised, but directly opposed to a Resolution adopted by this Conference at its last session, rescinding the second, fifth, and sixth Resolutions passed by this Conference in June 1837, on the subject of the Grant in question, because those Resolutions were represented by Mr. Alder as interfering with the usages of the British brethren, and calculated materially to retard their interests."

and also that they did not honourably make a suitable "adjustment," at the time, that others might not be damaged thereby.

It is painful to have to relate, that after very lengthened communications before the British Conference, that body could not feel satisfied with the explanations offered by the Deputation. They however gave proof demonstrable of their desire to preserve the relation of Union; by only requiring, as the condition of its perpetuation, a rather more detailed and stringent bond against future eccentricities and contrarieties, as it respected *oneness of ecclesiastical character*, in the two contracting parties. To recapitulate as concisely as possible the provisions of that condition; they were:—

Firstly. That the Conference Journal and publications should (as already repeatedly promised,) be of a strictly religious and literary character.

Secondly. The Secretary, having stated that the Government had *misunderstood him* as desiring to interfere with the British Conference Grant, that he should himself *make that statement to the Government*, and defend its payment to the Parent body.

Thirdly. That the Conference publications should invariably maintain the same principles which distinguish the Parent body in all other parts of the world; and especially should defend the principle, *that it is the duty of Civil Governments to employ their influence and a portion of their resources, for the support of the Christian Religion.*

The proposing of these additional conditions of Union, on the part of the British Conference, appeared favourable to the project of Dissolution. Instead of regarding it possible that the Canada Conference would agree to them, the Deputation at once pronounced that the body they represented would not fail to regard these conditions as a virtual Dissolution of the Union. And, the Dissolution became the immediate result. What could the British Conference do more, after *the very embodiment of the Canada Conference*, had given their final decision? On their return to Canada, that decision was confirmed by that body!

[Subsequent Symptoms.]

I have thus traced the mournful matter from its public commencement to its public conclusion; but, as a CONFIRMATION OF MY CONVICTION, that the Dissolution was essentially a *Canada Conference measure*, I would mention that—the *idea of a re-union* with the British Conference has *never once been mentioned* in the Conference Journal, since that day, but to be *reprobated*;—that it has been over and over declared that nothing would satisfy that body but the entire withdrawal of the British Conference Agency from this large and extending Colony; that the Canada Conference Journal has often during the past six years, most unworthily misrepresented—and unrelentingly maligned—us and our motives, and endeavoured to excite the public indignation against us; and, that—from the recent uniform edition of the Minutes of their Conferences, *the proposals of Union* from their body in 1832, have been omitted and expunged, as a document

which they wish to have forever forgotten! They will stand, however, in the Minutes of the British Conference, as one item of proof that the Union was not, by that body, either in the end *regretted*, or *during its continuance violated*, or at its *commencement proposed*! To the Canada Conference exclusively and alike belong—the *proposal*, the *violation*, and the *dissolution* of the Union!

[*Refusal of an amicable "adjustment" (!) at the Dissolution.*]

It is affecting to behold, in the Minutes of the British Conference that year, the tender solicitude of that venerable body for such a termination of their fraternal relation with the Canada Conference as might prevent any hostile "collision" between their respective Canadian communities. I would very respectfully invite the Rev. Messrs. BEVITT and BIGGAR, the President and Secretary of your recent Conference, to read those Minutes, and ask their own consciences if, in their "Annual Address" this year, they have done justice to the British Conference, in implying that that body is implacable, and unfavourable to "an adjustment of differences?" I publicly ask those official ministers to acknowledge in their Conference Journal, as a debt of justice to that parent body—that it was the British Conference who in 1840, appointed a Committee for the "adjustment of differences," and it was their Provincial Conference, in the persons of their own Deputation, who alone refused to become parties to any "adjustment," at that time!

The Deputation assigned the following reason for not attending the Conference Committee of adjustment,—“We regret that it is not in our power to meet your sub-committee, as we have taken and paid our passage on board of the *British Queen*, which departs for New York on the first of September.” In the previous year the British Conference had invited the Canada Conference to send “a representative, with the view of perpetuating the Union, or should that be found impracticable, for the purpose of making such arrangements as may prevent unseemly and unchristian collisions between members of two divisions of the same great family.” In their reply, the Canada Conference stated, that they send their Deputation “to adjust satisfactorily all points of difference between us.” And I humbly conceive that the loss of a “passage on board the *British Queen*” had better have been sustained a thousand times over, than that the unoffending membership of our united body, taking different views of the matter, should thus have been necessarily, and cruelly thrown into “unseemly collisions,” from the non-acceptance of the proposed “adjustment,” on the part of the Canada Conference Deputation, in the year 1840! !—

[*Misrepresentation of the British Conference Position.*]

I exceedingly lament to have to notice that the British Conference have been misrepresented, even by the Canada Conference, and the Conference Journal, as requiring the Colonial body, as a condition of Union, to plead for the maintenance of an exclusive and dominant Church in this Province. Certainly the *words* of

the British Conference *cannot bear that construction*. I would charitably hope that this *misrepresentation* has been founded in *misapprehension*. But I do most unhesitatingly and most solemnly deny that the British Conference had any such intention ! The British Conference cherishing the spirit of WESLEY, desire not to "oppose" the Established Church, greatly as they lament the recent prevalence of "false doctrine" amongst not a few of her Clergy and her Laity ; and firmly as they have resisted on the part of her sons unrighteous aggression on the religious liberties of their fellow-citizens. But, *it is not the wish of the British Conference, to see that or any other Church established in Canada, with dominant powers or exclusive privileges !*

To express this, Rev. Sir, more clearly. The Canada Conference have designated their literary institution at Cobourg, (Victoria College) a "STRICTLY RELIGIOUS" INSTITUTION ; and have applied to the "Civil Government" for its "sanction, and a portion of its resources" in aid of that particular mode of *unitedly* advancing learning and religion ! All that the Canada Conference were required to do, as a condition of the Union was, *to advocate the principle, on which such Government grants might be made, in "support of the Christian Religion," either to Cobourg College, or in any other form which might become matter of Legislative arrangement.*"

But this principle is not as your Conference Journal has stated it to be, "a mere political question." It is not a secular question at all ! It is a great moral and *Scriptural* principle ; and (as we hold it to be,) one that the Church of Christ is bound to maintain, even "before kings," and "governors ;" and never more so, than in *this* day of diplomatic *latitudinarianism*. As a *scriptural*, and *not a merely secular* principle, this is held and maintained by the British Conference, in all the four quarters of the globe !

It will be seen then (I am sorry to be obliged to say it,) that the Canada Conference have dishonoured themselves, in endeavouring to degrade and to stigmatise the British Conference, as desirous of contending in Canada for "a merely political institution."—See Canada Conference Minutes, 1840, article 7.—*Exodus* xx. 16.

[Canadian Suffrages in favour of the British Conference.]

On the Canada Conference alone rests all the responsibility of having refused to make any amicable arrangement with the British Conference, as to the peaceful retirement from our united churches, of such of the members and ministers as might prefer the "superintendence" of the Parent Body. This former interesting class of Canadian Colonists, (Magistrates land-owners, merchants, traders, and others,) the Canada Conference of 1841, informed LORD SYDENHAM, amounted to TWELVE HUNDRED AND FIFTY-SEVEN PERSONS ! (In 1840, the united membership was 16,394.) The immortal interests of so many believers (who, with their families and connexions, amounted probably to eight thousand souls,) surely demanded some compassionate consideration on the part of the British Conference !—The number of souls now included in our Western Canada congregations, is—upwards of *Twenty Thousand!* We have had some increase this last year, both in members and

in funds; and some good prospect, by God's blessing, of still further increase, both numerically and financially. To God alone be all the praise!

At the lamented Dissolution in 1840, besides the Eight Thousand souls which claimed attention of the British Conference, there were *Nineteen of the Ordained Ministers* of our united churches, who appreciated our position, and declared that they could not approve of the conduct of the Canada Conference in the matter, nor any longer confide in the integrity of their administration! Three of these esteemed ministers had been Chairmen of Districts; and another, the venerable Wm. CASE, had been the first President of the Canada Conference, on their separation from the American Church in the United States. For several succeeding years, Mr. CASE filled the Presidential Chair of the Canada Conference. The retirement of such men from the Canada Conference, at such a crisis, may surely be regarded as a sure indication that, at least there is some plea of righteousness to be urged, in behalf of the British Conference ministrations in Western Canada.

With humble reverence we would adopt ST. PAUL's words, and say "*God be thanked,*" that nearly *One twelfth* of the united membership of the year 1840, and nearly one-fifth of the whole regularly ordained ministry, gave us their suffrages; with very many leaders, stewards, and local preachers, and some of the most spiritual and devoted Christians, which can be found among the Canadian population!—All these members and ministers, expressed in this most decided manner, their belief that the "*Lord had called the British Conference for to preach the Gospel unto them.*" Hundreds of others were prevented from doing the same, merely by the secular and domestic relations which they sustain.

It is probable that thousands more would have added also their suffrages, had they not been DECEIVED as to the real cause of the dissolution; and had they not been *falsely* made to understand, that the British Conference separated from the Canada Conference, on the score of "politics," and a "political institution;" and that they had required their provincial brethren to defend and support the maintenance of a dominant and exclusive Established Church in the Province! Such a statement, however, (by whomsoever made), was a cruel imposition upon the credulity of the well-meaning—a shameful slander upon the published sentiments of the British Conference!

[Increase since the Dissolution.]

During the six years that have elapsed since, the Canada Conference have increased their membership, from their Conference in 1840, (deducting our 1257 retiring members), 15,097; to their Conference in 1846, 21,746; showing an increase of 6,649 in six years; with an instrumentality of *more than One Hundred ordained Ministers*. During the same period the British Conference Societies in Canada West, have *increased* from the original 1257, in 1840, to 3032 members; and upwards of a hundred now on probation for membership. This, by God's blessing, has been with an instrumentality of *not more than Twenty-six Preachers*; of which less than half the number only, are ordained Ministers.

The former have possessed all the advantages of an old establishment, and many places of worship; the latter have had to sustain the opposite classes of disadvantage, from opposite causes.

I am thankful to know, that in most places the asperities arising out of the dissolution are wearing away among the people; and would still more have done so, but for the hostilities of the *Guardian*, and such of their Ministers as breathe the same spirit. In Toronto we have had no contention, during the year of my humble administration, between our two bodies. On first coming, I hesitated as to my duty with respect to the admission of the Canada Conference members to our Love Feasts. But I sacrificed my judgment to my feelings in that respect: and we have some of their most pious people with us on those occasions; and right glad am I to see them at such times. Truly we have holy fellowship of soul with these Wesley-spirited Christian individuals.

[Summary.]

Why this moment should have been selected by the *Guardian*, and tacitly sanctioned by the late Conference, as the juncture to endeavour to drive us out of the country, or to raise a tide of public indignation against us, I will not pretend to say.

The personal esteem that I have for yourself leads me to congratulate you, Rev. Sir, on accepting the editorship with a more pacific commission, as it relates to our body, than your predecessor was understood to have received. The Rev. G. F. PLAYTER, who was the author of the "Voice from Canada," was honoured with the unanimous thanks of the Canada Conference, for that production; and it was understood that he was to cause that "voice to be heard" in the columns of the *Guardian*. Without doubt, therefore, Mr. PLAYTER considered, that the more pugnacious and bitter he was against the British Conference, and their Missionaries in Western Canada, the more "the spirit of the *Guardian*" would become the "the spirit of the Canada Conference;" which so greatly admired that "voice."

Permit me to observe, that it is wholly a mis-statement of the case, to represent me as having engaged in any "quarrel" or even "controversy," with Mr. PLAYTER. For such things, I have neither time nor inclination. The truth is, that the Journal of the Canada Conference violently attacked the Christian character and Canadian position and expenditure of the British Conference. This attack was maintained, continuously, week after week; and without any reply from me (!) At length I have humbly endeavoured to offer a defence against that attack. And I comfort myself with the hope that the appeal that I have made in my defensive letters, has made that impression upon the minds of our fellow-colonists, which will discourage any such Canada Conference Journal attacks upon the British Conference, in future. For the sake of peace, I have omitted many things I would otherwise have defensively said; and cheerfully commit them to oblivion.

I have shown that the British Conference have a call of God to labour in Canada West; and that for Seven Years they cheerfully laboured in Union with the Canada Conference; and that the latter body, and not the British Conference, are the parties who are alone responsible for the Dissolution of our Union!—This is

the justification of our present separate and distinctive position in the Colony!!

[*Other Bodies of British Methodists.*]

Your readers will be aware that, at least, there are three or four other bodies of Methodists from Britain, located in Western Canada, besides that which is connected with the British Conference; for instance the Bible Christians, the Primitive Methodists, and the New Connexion Methodists. Our defence might well have been postponed, until other Methodist bodies had apologised for presuming to visit this Colony; a field of evangelical labour, which your leading men so unbecomingly claim as their own peculiar inheritance! I "counsel" those leaders to "ABHOR" such *dog-in-the-manger-ism*!

At the same time we are not unwilling to explain the real and inoffensive reasons which have led the British Conference to endeavour "to promote the religious improvement of the Aboriginal tribes and new settlements of the country." The same reasons continue to induce us to enter into every opening door of usefulness, which may present itself to our body, in the length and breadth of the land; so far as our limited means may enable us to perform that cherished duty.

We have not any desire to injure any other religious body. Most certainly we have no hostile feeling towards the Canada Conference. We disclaim all wish to divide their Societies. I may appeal to my own conduct, in that respect, with confidence. We have gone but to those who have most earnestly invited us; and not by any means, to all even of that description. We never go where the Canada Conference are, but where we conscientiously believe that there are precious souls, not within the probable reach of the influence of that body.

We truly aim to be, "the friends of all; the enemies of none." And our work in Canada West has been, but to shepherd the sheep which desire our particular fold; and to "seek and to save that which is lost!"

I have reserved the defence of our expenditure for an additional letter; and am, Rev. and dear Sir, Yours, with Christian regard,

W. M. HARVARD.

P. S.—This affords an opportunity to insert a paragraph from the 2rd page, which was unwarily printed from an incorrect copy. The passage refers to the "*Anti-Union Resolutions*" of the *Toronto Conference* in 1837: and should read as follows:—

"This was the first public blow at our fraternal relation. And it will be noticed by your readers, that the ministers who in 1810, as a "Deputation," pronounced the requirements of the British Conference at that time, to be a "virtual Dissolution," and who had precipitated that measure, were prominently the movers on this memorable occasion. The *bias* of those leading men will not therefore be misapprehended."

To this I would add, that whatever may be the feeling of respect for the British Conference on the part of individuals of the Canada Conference, there is reason to conclude that the leading men of that body have ever felt that *diversity*, (in whatever it may be found

to consist,) which would render the relation of *Union* between the two bodies, undesirable to *them*, but as a measure of policy.

Probably the Rev. J. RICHARDSON, once Secretary of the Provincial Conference, was as disinterested a judge in this case, as may be found in our vicinity. In the Conference Address penned by him in June 1834, are these remarkable words: "The intercourse which has commenced between us, we devoutly hope will continue to cement us into *"ONE SPIRIT,"* as well as *"sentiment."*

Whether the "spirit" of the leading men of the Canada Conference, so far as the British Conference is concerned, has undergone any change or not, will best be seen by their future procedure.

I confess that I regard with misgiving the *new designation* by which they have this year addressed the Parent Body. Hitherto they have always adopted the phrase "British Conference." About Ten Addresses are before me from the General Conference in the United States, all of which style the Parent Body—"The British Conference;" and nearly the same number of similar documents from the Canada Conference, also with the same designation. This year, for the first time, they address them as—"The Wesleyan Methodist Conference in England."

It must be confessed that the formerly-adopted and long-established designation of—"The British Conference,"—and which has been so invariably used by the *the General Conference* of the Methodist Episcopal Church in the United States, is by far the *most respectful* of the two. Nor is it less *correct* than it is respectful; as expressing the relation borne by that venerable body to the ministers and members of our extended Connexional Church throughout "the Three Kingdoms," "the Principality," and all the Colonies.

A "Conference in England" they truly are; but the interests of our Parent Church in Ireland and Scotland and in Wales, (as well as "in ENGLAND") are placed beneath their jurisdiction; and those of all other parts of the British Empire also. It may therefore be seen with how much of *philological propriety* they have been hitherto regarded as "The British Conference."

To term that Body merely the "English Conference," or the Conference in England, might be disrespectful to the Methodists of Wales, Scotland, and Ireland, who cheerfully bow to their supreme ecclesiastical authority, and are also represented therein.

The Conferences of other Methodist Bodies, may also in strict propriety be termed *British*. But, in the present crisis of their history, it is affecting to find a junior body like the Canada Conference, thus withholding their former distinctive appellation of—"The British Conference"—from "the common Parent of Methodism throughout the world—the Wesleyan Conference."

We "devoutly hope," with the Rev. JAMES RICHARDSON, that our Canadian brethren might imbibe the "*spirit*"—as well as profess the "*sentiment*,"—of that Parent Body.

LETTER V.

"CORRECTIONS OF FINANCIAL MISSTATEMENTS."

TORONTO, July 25th, 1846.

To the Editor of the *Christian Guardian*.

REV. AND DEAR SIR,—I approach with the greater pleasure the question of our Western Canada "Expenditure," since, having reserved that point to the close of these my defensive letters, its consideration cheerfully bespeaks the termination of my most welcome duty.

[*Conference-Journal Allegations against the British Conference.*]

The attacks of your Conference Journal which occasioned me to take up *the pen of defence*, while they embraced the whole question of the establishment of our Western Canada Missions, were avowedly made upon the expenditure of funds, raised in the mother country for Missionary purposes, and "thrown away in Canada," in support of what it designated as "an unnecessary ministry"—a work of "opposition" to the Canada Conference, carried on in "the spirit of politics," and "for the honour of keeping up an establishment in the bosom of a prosperous and influential church." It was stated that "it was an unwise step, on the part of the English Conference, to begin a separate body here—a foolish act." And that "even supposing that the Canada Conference had provoked," yet, that "for a large and influential body, like the English Conference, to think of revenge, was exceeding pitiful, if nothing worse."

It was intimated, that these Missionary funds were raised by "wrong representations, made in London, relative to the temporal and spiritual condition of the people of Canada;" a "burden laid on the shoulders of persons having more generosity than knowledge of the matter." Our societies in Upper Canada were exhorted to "renounce every shilling of support from the *English contributions*." It "recommended the stopping of all supplies to Canada," and that "all Methodists, whether of the one body or the other, whether in *Eastern or Western Canada, or in England*, will do all they can to divert *British money* from Canada." And it was added, "We wonder that a single Methodist preacher, however opposed to or prejudiced against another body, can conscientiously recommend the expenditure of which we speak, or take any part of it for his own living."

All these quotations, foregoing, are literally copied from the columns of your Conference Journal. And I wish to remind your readers, that these expressions were not the language of any merely anonymous correspondent, or of any private individual, however respectable; but that they formed the subject matter of *successive leading articles* in your Conference Journal, aided by subsidiary correspondents, anonymous and others.

[Conference Journal Leading Articles, continued.]

But I will make a few more extracts from the columns of your Conference journal:—"Toronto, Sept. 10, 1845. EXPENDITURE OF THE ENGLISH WESLEYAN MISSIONARY SOCIETY IN CANADA WEST. We have had our attention called to the subject of the large sums annually spent by the English Wesleyan Missionary Society within the field occupied by the original and long-established Wesleyan preachers of Canada—the unnecessary expenditure of the charities of the British and Irish Methodists. Some parties who read our paper will say that to speak of this evil is the most likely way to prolong it. In their estimate it may be so; but we have certain reasons for knowing the contrary. We have no pressing motives to induce the conciliation of the parties benefited by the expenditure that is complained of; and who will readily enough object to have the public attention directed towards it."

"We intend to lay no barrier in the path of an adjustment between the two Conferences. * * * It is the sincere wish of several of the best and most respectable preachers of the English Conference in England. The latter statement we *know* to be the fact. * * * Still we expect that their preachers employed here—(for we cannot call them *Missionaries*,)—will oppose the desired arrangement, with all their influence, on the societies here, and all their influence with the Missionary Committee at home. Were it not for this bitter feeling in most of the preachers, we should say nothing at the present time on the general subject: but this very feeling operating against the accommodation makes, with other reasons, the necessity of our speaking to counteract the influence."

[Editorial Statement of the Expenditure, &c.]

"The aggregate Sum for the last Five years, has been very large. We will copy the same, as appearing in the Annual Reports.—The English Wesleyan Missionary Committee, in some of the towns, villages, and settlements of Western Canada, spent:—

1. From October, 1840, to Dec'r 31st, 1841,	£4513	4	3	st'g.
2. For the year ending	1842,	3204	6	1 "
3. Ditto	1843,	4198	13	3 "
4. We have not seen the Report for 1844, but doubtless the expense may be put down at		4000	0	0 "
5. We may calculate at the same the expenses of	1845,	4000	0	0 "
6. Five years' expenses	£19,916	3	7	"
7. If we turn the total sterling into currency, it will—be Five Years' Expenses in Wes- tern Canada	£24,865 or \$99,580!"			

"Nearly a hundred thousand dollars spent in five years!!"—
"Went into the hands of the Methodist preachers in Canada—
"were thrown away on the support of an unnecessary ministry, in

Upper Canada."—"Knowing that *no one* will speak, if *we do not*, there was no alternative but to break the silence and expose the fault," &c. &c.

(*Carolina Christian Advocate, U. S.*)

These allegations were repeated in your Conference Journal Oct. 9th last, in the form of an extract from the *Carolina Advocate*, designated, "our friendly cotemporary," as follows:—

"It appears that they have expended, *during the last five years, about a Hundred Thousand Dollars*, in keeping up some Twenty Mission Circuits, in Canada; a rate of expenditure which taxes the English Missionary Society about Seven Dollars a year for each member adhering to the British Conference. This is *paying roundly for the honour* of keeping up an establishment in the bosom of a prosperous and influential church."

Again, "The Committee at home send out their agents, and, by the force of the most powerful appeals, the utmost farthing which can be wrung from the *hard earnings* of the *poorest classes* of English and Irish Wesleyans, is obtained for Missions; and OF THE FUNDS SO COLLECTED, One Hundred Thousand Dollars, HAVE BEEN SENT TO CANADA. The Canadian Wesleyans of the British Conference, live to a great extent, it seems then, *on the charity of the English poor*. A fine state of things, truly!"

(*Further quotations from the Christian Guardian.*)

It will be fair, Mr. Editor, to quote also the following:—"It is possible that the expenses for the last and present year are less, or may be more; but a few hundreds of pounds less or more will not either much add to, or detract from, the impression made by the vast aggregate sum. *Nearly a Hundred Thousand Dollars spent in five years!!* How this vast sum has been spent we know not," &c.

"In thinking of this part of the subject, we could not help blushing for the societies in Kingston, Toronto, Hamilton, London, and other places. Surely they ought to be ashamed to receive charity, when they are fully able to bestow it," &c.

"But we wish to do justice to all parties; and therefore we shall mention that the societies, &c. do contribute in part for the support of their preachers. This they do in two ways; by contributing directly to the funds of their Missionary Society, (and thus £500 were, in 1843, paid back of the £5,222 received); and by contributing, like the other Methodists, weekly, and quarterly. We have not looked into the Chairman's book, nor is it worth while to send to Mr. Richey in Montreal to know, and therefore cannot say how much the 3000 members contributed, for the year 1843, * * * under the care of the respectable English Conference. * * * If the members do not contribute * * *, they are poor-spirited Methodists, wishing to keep up opposition, at the expense of others' charity," &c.

"If any place ought to support itself, it is Toronto. At this very time we are told that the city society supports only one preacher and his family, and a young man, and that Mr. Harvard and his

[Conference Journal Leading Articles, continued.]

But I will make a few more extracts from the columns of your Conference journal:—"Toronto, Sept. 10, 1845. EXPENDITURE OF THE ENGLISH WESLEYAN MISSIONARY SOCIETY IN CANADA WEST We have had our attention called to the subject of the large sums annually spent by the English Wesleyan Missionary Society within the field occupied by the original and long-established Wesleyan preachers of Canada—the unnecessary expenditure of the charities of the British and Irish Methodists. Some parties who read our paper will say that to speak of this evil is the most likely way to prolong it. In their estimate it may be so; but we have certain reasons for knowing the contrary. We have no pressing motives to induce the conciliation of the parties benefited by the expenditure that is complained of; and who will readily enough object to have the public attention directed towards it."

"We intend to lay no barrier in the path of an adjustment between the two Conferences. * * * It is the sincere wish of several of the best and most respectable preachers of the English Conference in England. The latter statement we *know* to be the fact. * * * Still we expect that their preachers employed here—for we cannot call them *Missionaries*,—will oppose the desired arrangement, with all their influence, on the societies here, and all their influence with the Missionary Committee at home. Were it not for this bitter feeling in most of the preachers, we should say nothing at the present time on the general subject: but this very feeling operating against the accommodation makes with other reasons, the necessity of our speaking to counteract the influence."

[Editorial Statement of the Expenditure, &c.]

"The aggregate Sum for the last Five years, has been very large. We will copy the same, as appearing in the Annual Reports.—The English Wesleyan Missionary Committee, in some of the towns, villages, and settlements of Western Canada, spent:—

1. From October, 1840, to Dec'r 31st, 1841,	£4513	4	3	st'g.
2. For the year ending	1842,	3204	6	1 "
3. Ditto	1843,	4198	13	3 "
4. We have not seen the Report for 1844, but doubtless the expense may be put down at		4000	0	0 "
5. We may calculate at the same the expenses of	1845,	4000	0	0 "
6. Five years' expenses	£19,916	3	7	"
7. If we turn the total sterling into currency, it will—be Five Years' Expenses in Wes- tern Canada		£24,865		or \$99,580!"

"Nearly a hundred thousand dollars spent in five years!!"—
"Went into the hands of the Methodist preachers in Canada—
"were thrown away on the support of an unnecessary ministry, in

Upper Canada."—"Knowing that *no one* will speak, if *we do not*, there was no alternative but to break the silence and expose the fault," &c. &c.

(*Carolina Christian Advocate, U. S.*)

These allegations were repeated in your Conference Journal Oct. 8th last, in the form of an extract from the *Carolina Advocate*, designated, "our friendly cotemporary," as follows:—

"It appears that they have expended, *during the last five years, about a Hundred Thousand Dollars*, in keeping up some Twenty Mission Circuits, in Canada; a rate of expenditure which taxes the English Missionary Society about Seven Dollars a year for each member adhering to the British Conference. This is *paying roundly for the honour* of keeping up an establishment in the bosom of a prosperous and influential church."

Again, "The Committee at home send out their agents, and, by the force of the most powerful appeals, the utmost farthing which can be wrung from the *hard earnings* of the *poorest classes of English and Irish Wesleyans*, is obtained for Missions; and OF THE FUNDS SO COLLECTED, One Hundred Thousand Dollars, HAVE BEEN SENT TO CANADA. The Canadian Wesleyans of the British Conference, live to a great extent, it seems then, *on the charity of the English poor*. A fine state of things, truly!"

(*Further quotations from the Christian Guardian.*)

It will be fair, Mr. Editor, to quote also the following:—"It is possible that the expenses for the last and present year are less, or may be more; but a few hundreds of pounds less or more will not either much add to, or detract from, the impression made by the vast aggregate sum. *Nearly a Hundred Thousand Dollars spent in five years!!* How this vast sum has been spent we know not," &c.

"In thinking of this part of the subject, we could not help blushing for the societies in Kingston, Toronto, Hamilton, London, and other places. Surely they ought to be ashamed to receive charity, when they are fully able to bestow it," &c.

"But we wish to do justice to all parties; and therefore we shall mention that the societies, &c. do contribute in part for the support of their preachers. This they do in two ways; by contributing directly to the funds of their Missionary Society, (and thus £500 were, in 1843, paid back of the £5,222 received); and by contributing, like the other Methodists, weekly, and quarterly. We have not looked into the Chairman's book, nor is it worth while to send to Mr. Richey in Montreal to know, and therefore cannot say how much the 3000 members contributed, for the year 1843, * * * under the care of the respectable English Conference. * * * If the members do not contribute * * *, they are poor-spirited Methodists, wishing to keep up opposition, at the expense of others' charity," &c.

"If any place ought to support itself, it is Toronto. At this very time we are told that the city society supports only one preacher and his family, and a young man, and that Mr. Harvard and his

family are dependent solely on the Missionary Fund. The startling statement, that nearly ONE HUNDRED THOUSAND DOLLARS of Missionary money, were spent in *five years*, or about TWENTY THOUSAND DOLLARS *a-year*, no one was prepared for: * * * such alarming expenses, vie with the Church of England! Four Thousand Pounds *a-year*, divided among seventeen ministers," &c.

"If we have stated an incorrect sum, why does not some one correct us? We want not to make things worse than they are. Bad enough they are, without the pen of exaggeration. * * * Mr. Harvard was told that he was welcome to correct our statement. We have been expecting the corrections for four weeks. We now think, as the public in general will think, there is *nothing* to correct, or *something* so trifling, that the correction will but confirm the statement of the prominent evil, and make it more flagrant, in the eye of the public. An evil indeed!—The exhibition of the truth, may not be very pleasing; but its distastefulness to some is no right reason to us for secrecy. Remedy the evil, and immediately, and then no further exposure need be feared!"—&c.

OCT'R 15th. "We are sorry to hear that the preachers of the English Conference, in Canada West, are so offended with our exposure of their fault. We wrote it as kindly as we could, for *their* sakes, as for some of them we feel much respect. However, we hope the Missionary Reports will afford no more texts for sermons of the kind."—&c.

[*Untruthful Allegation of the Conference Journal.*]

Having defended the *character* of the British Conference, from the misrepresentations of your Conference Journal, as it regards their *position* in Canada West, and their *principles* and *procedure* there, I shall now attempt the same with respect to "*the expenditure*" of their Missionary Society, in that interesting section of their extended work.

I wish that the Canada Conference may yet publicly disclaim the discreditable imputations of their organ as to the *modes* by which the funds of the Society are raised from persons who, it has asserted, have "more generosity than knowledge of the matter," &c. But, whether or not; leaving that and all its other vituperations on the subject; I shall confine myself to this one object, namely, to show that our Western Canada Missionaries, have not been that serious amount of "burden," to the Missionary Fund—to the "English poor"—and to the "generous Irish people," which the *Christian Guardian* has (untruthfully) sought to make it believed that they have been;—and, "with the view of injuring their credit and standing."

We unhesitatingly DENY having expended on our "unnecessary ministry," in Canada West, "One Hundred Thousand Dollars of British-Missionary-Money, in Five years;" or even *half* that amount!—

[*Disproof of Financial Misstatements in said Journal.*]

It will be my duty to call the attention of your readers to these facts following:—

Firstly. The Annual Sums charged in the Parent Reports against

the expenditure of the Western Canada Missionaries, though professedly copied into the *Christian Guardian*, from the said Reports, have, in every instance, been exaggerated; and this, to an aggregate amount of One Thousand Eight Hundred and Forty Pounds, Sterling. This may be seen, on reference to said Reports. I have no doubt that this was purely from mistake, and do not attribute any dishonest intention, by any means.

Secondly, This same amount, ought to have been deducted, in fact, from the sums, said to have been expended on our "unnecessary ministry;" seeing that amount had been incurred specially "for Schools," and specially accounted for, as such, in the said Reports, in a separate account, designated; "To Amount of Special Contributions received for Schools:" and "Amount of Expenditure for Schools."

It is a fact that ought not to have been withheld from your readers, by the late editor, that our English Missionary Committee receive, annually, many hundreds of pounds for "Schools," which would never be allowed to come into our funds, for any "ministry," whether necessary, or "unnecessary." And the total amount of apportionment to the various Missionary Districts, is regulated by the amount so expended in each District, in consequence.

As the Rev. Ephraim EVANS has intelligently observed, in his pointed letter in the *Canada London Times*:—"The support of several Indian Missions and Schools is included in these Annual Sums." I have the pleasure of adding his account of the only Methodist Indian Manual Labour School, which has yet been established in Canada. It is well known this is located at Alderville, in Atwick township: and, has long been under the superintendence of the venerable Mr. CASE. Mr. EVANS writes, "At one of these is sustained an expensive Manual Labour School, in which a number of male and female Indian youths are clothed, boarded, and usefully educated, with reference to their future employment in the civilization of their aboriginal brethren."—

I add, that, of this valuable Indian establishment, Col. JARVIS and Cap. ANDERSON, the Indian agents, have been pleased to report most favourably; and its "expenditure," surely need not be regarded as "unnecessary." But our general "ministry," manifestly, ought not to have been held accountable (by a rate, so much per minister, and so much per member,) for money how usefully soever employed in the education and civilization of our long-degraded aboriginal Indians. Surely such "shillings," ought not to be represented as "thrown away in Canada"!—

Thirdly. In the supply of some of our Western Canada Stations, several salaried local preachers are engaged, in addition to those ordained and probationary Missionary ministers, whose names appear on the printed minutes. Having previously stated, that we have "twenty circuits," it would seem rather ungenerous that your journal should so fearlessly assert: "They spend Four Thousand Pounds a-year, divided among seventeen ministers."—The total number of our preachers, at present, is, twenty-six.

Fourthly. The late editor, professing "to do justice to all parties," admits that our friends in Western Canada "do contrib-

ote, in part, for the support of their preachers;" partly, by weekly and quarterly subscriptions," and partly, by contributing directly to the Funds of their Missionary Society;" and, as to the latter mode, he remarks: "and thus in 1843, £500, were *paid back*, of the money received from that Fund." Now, as the "*Five years' expenditure*," was under consideration, it may have been thought by some persons, that this was the *only* amount that *had* thus been "*paid back*" to the Missionary Fund, during that period. Whereas, there was quite as large a sum as that, contributed, in this way, *each of the other four years also!* The total amount indeed, of this "*paying back*," during those "*five years*," having been—"Three Thousand Three Hundred and Forty-five pounds Sterling; or, [at 24s. 6d. Currency,] Sixteen Thousand Three Hundred and Ninety Dollars!—In proof of this, we refer to the Parent Reports, for those years. It may be stated that the amount "*thus paid back*" to the Fund from our Western District, this year, (1846,) is greater than in any previous year.

This item, having been professedly mentioned, by the late editor, from a desire "*to do justice to all parties*," your commercial readers will deem it strange, that *so considerable a sum* as this, should not have been placed to the credit of our District, (when discussing the *expensiveness* of said District,) by way of diminishing the largeness of the "*vast*" Sums, said to have been "*wrung* from the hard earnings of the poorest classes of English and Irish Wesleyans," and "*sent to Canada*" for the support of its "*unnecessary ministry*." It will, however, be our pleasant duty on this occasion, to supply that omission.

And, since there is a "*wish to do justice to all parties*," I will quote again from Mr. Evans's *timely* letter, just referred to:—With respect to our friends in "Toronto, Kingston, Hamilton, London, Woodstock, Guelph, Belleville, and Bytown, &c;"—"the aggregate amount raised there *last year*, was sufficient to meet their own expenditure, and to leave a balance available for the general operations of the Society." And, further—"When it is remembered that in most of these places, commodious chapels have been erected, Sunday-school and ministers' houses, have been erected or purchased; *without a farthing having been granted from the Parent Society*;" the desire felt by the *Guardian*, that they should be handed over to the Canada Conference, must abate, or they must be suspected of some less disinterested motive, than a wish to relieve the English Committee from embarrassment."

These facts, will disclose to the editor of the *Carolina Advocate*, that we in reality do not minister to "*poor-spirited Methodists*"—that our friends are far "*more noble*," than he has *unknowingly* misrepresented them to be—and that, *at least* in this respect, the Canada Conference Journal has, it *seems* then, sadly betrayed its "*friendly cotemporary*" into error, in his conceptions and proclamations, respecting "*the Canadian Wesleyans of the British Conference*."

Fifthly. In order to make out his case against our "*five years expenditure*," the late editor was obliged to "*guess*" at what the *last two* of those years would be; the official statements respecting

them, not then having been published. It might have been somewhat for the credit of your Conference Journal, had our assailants possessed "*patience*," until our case had fully come out before the public. You are aware Rev. Sir, that I have been repeatedly censured for not *earlier* settling this "pounds, shillings, and pence" question. Other reasons besides this, have led to the delay; but, with reasonable people, this one may be deemed sufficient; namely, that yet, the Parent Report, of the *Fifth* of those "Five years," has not crossed the wide Atlantic. Hence we cannot tell exactly what the amount of its "expenditure" really was, "*even unto this day*." But it may show those who are so *prone* to be *governed by their passions*, the truth of that ancient aphorism: "*The more haste—the worst speed*."

By referring to the statement of our expenditure, as given by your Conference-journal; (items No. 4 and 5.) your readers will perceive the following editorial words: "We have not seen the report for 1844, but *doubtless*, the expence may be put down at Four Thousand Pounds sterling. We may also *calculate* the expenses of the present year, 1845, at the same;" [that is Eight Thousand Pounds for the two years, 1844 and 1845.] Since that time the report for 1844 has been received, and forwarded to the late editor; and it now transpires that the "expense put down" *in that document*, for that year, is only "Two Thousand Three Hundred and Ninety-six Pounds." By way of expediting this business, Mr. Editor, I will engage that we shall not find *at most*, "put down," for the last of the years, more than Two Thousand Five Hundred Pounds."

It will be justly considered, to be a rather humiliating position in which for your *Conference-journal* to be placed; but we will simply remind your readers, that thus its columns have actually *over-estimated* the expences of our District, to the amount of Three Thousand One Hundred and Four Pounds sterling; or more than Fifteen Thousand Two Hundred Dollars; with regard to those two years alone!

Sixthly. The Government Grant was paid in the First of the Years, as see Report, and should have been deducted as thus "paid back" to the Fund.

Seventhly. The Dissolution of the Union, having taken place in the Fall of the year 1840, sundry balances and other *CLAIMS*, (!) up to that date, were *most assuredly* paid to various ministers of the Canada Conference, by the Superintendent of Missions; and were included in the item, No. 1, in the late editor's foregoing statement of our "expenditure." The same remark applies to No. 3 of the same statement. And this explains the reason why the expenses of those *two years*, were *larger* than those of either of the others of "*the five years*."

Not having the documents, by which the exact amount of our own separate expenditure for 1841 and 1843, can be ascertained, it would appear equitable to take *the average of the three other years*, during which no payments were made to the Canada Conference ministers, (1842, 1844, and 1845.) This the reader will find to be £2,592 13 6; and which we may "put down," as the

provable expenditure of those two years, now in question; omitting also other contingences connected with the dissolution, not justly chargeable on the "seventeen ministers."

Before, however, we dismiss this head, we may remark, that "*doubtless*," the above-mentioned "Methodist preachers" of the Canada Conference, did very "*conscientiously*" urge their claims to a portion of this same "expenditure," and each did very "*conscientiously*" take it "*for his own living!*" And it may be regarded as a singular instance of Providential retribution, towards our unkind and ungenerous assailants, that the money CLAIMED by them and thus paid to them, is shown "before the eye of the public," to have formed A PART of that same aggregate sum—which they have said had been "thrown away in Canada"—those "alarming expences" that "flagrant, prominent evil"—on account of which our Western Canada Missionaries, have been held up to public scorn and reprobation, by the religious journal of that very same Conference! Some time since I said, Mr. Editor, that "the figures" would come on, quite soon enough for the credit of certain parties!

To quote the words of "our friendly cotemporary," in Virginia, we may say, of these same Canada Conference ministers, that they also—"live, IT SEEMS, THEN, on the charity of the English poor. A fine state of things, truly!"—"And WHY beholdest thou the mote that is in thy brother's eye? but considerest not THE BEAM that is in thine own eye!"—Matthew, VI 3.

[An Unnecessary Ministry.]

I have, Mr. Editor, adopted the phrase "IN SUPPORT of an unnecessary ministry," merely to fix the character of the expenditure in question. But, at the same time, I must humbly deny the justness of its application, to the agency of the Missionaries of the British Conference in Western Canada. They minister to multitudes who do not come within the reach of the influence of the Canada Conference. Even their connexion with the British Conference, is a passport to usefulness, in innumerable instances, which they could not transfer to any other body of Methodists. No one can occupy their Providential ground. They cannot therefore be righteously regarded as "*an unnecessary ministry.*"

AN UNNECESSARY ministry? Shame on the parties that presume to denominate it such! I pledge my humble "credit and standing here," upon the truth of this statement following; namely that at least half the present congregations of the maligned British Missionaries, in Canada West, are gathered—and sometimes at a vast expense of physical exertion—in neighbourhoods that are never visited by the Canada Conference ministers! And not a few of those neighbourhoods, would be entirely without the ministry of God's Holy Word, were those "unnecessary" Missionaries to be withdrawn from them!

In some of those New Settlements, the preachers of the Canada Conference were never seen, until the British Missionaries had gathered congregations there! In them the British Missionaries labour among a most necessitous and destitute people (even in 1846),

cheerfully sharing with them in the disadvantages of the newle and partially cleared wilderness. In their scattered settlements the brethren who share our "unnecessary ministry," are not unwilling to—sleep on the floor of the only room in the dwelling, on which all the family repose at the same time. They brush the drifted snow from off their pillows, in a temperature 20 degrees below zero; and, in their waking moments, they could count the stars through the openings of their humble roof. And yet, of these men your Conference journal has said, "We cannot call them missionaries!"

[Recapitulation of the Real Expenditure]

These candid and cheerful explanations of the expenditure which is really acknowledged in the Parent Reports, and "MISSTATED" in the *Guardian*, of September 10, 1845, &c., will prepare the reader for the following "CORRECTED" statement of—"THE EXPENDITURE OF THE ENGLISH WESLEYAN MISSIONARY SOCIETY IN CANADA WEST."

For the Years ending :—		Sterling.	Dollars.
1.	Dec. 31, 1841, <i>estimated by average</i> ,	£2,592 13 6	
2.	1842, as <i>stated</i> in the <i>Report</i>	2,881 18 11	
3.	1843, <i>estimated by average</i>	2,592 13 6	
4.	1844, as <i>stated</i> in the <i>Report</i>	2,396 1 8	
5.	1845, <i>warranted not to exceed</i>	2,500 0 0	
6.	Total of actual charges against the		
	Western District	£12,963 7 7	\$63,520
7.	Deduct the sums admitted, by the late Editor, to have been "contributed to the Funds of their Missionary Society"— <i>not</i> "wrung from English and Irish poor"— <i>not</i> "sent to Canada"—and, by him, said to have been "paid back to that Fund,"	3,345 0 0	\$16,390
		£9,618 7 7	\$47,130
8.	Deduct, <i>expended on Indian Schools</i> , &c. ; certainly <i>not</i> "passed into the hands of Methodist preachers"— <i>not</i> "divided among seventeen ministers"— <i>not</i> "thrown away in Canada" in support of an " <i>unnecessary</i> ministry"—and in part furnished by contributions raised in England for that specific object	£1,844 1 10	\$9,036
		£7,774 5 5	\$36,094
9.	Deduct also the Government Grant paid in the first of the Years	700 0 0	3,238
10.	The alone <i>real</i> Expenditure of " <i>English Contributions</i> ," in Five years	£7,074 5 5	\$32,858

11. Balance of over-statement, in the Guardian	12,841	18	2	66,244
12. The Total, incorrectly placed by Guar- dian (as per editorial statement) against the Expenditure in Canada West ...	£19,916	3	7	\$100,000

[*Sixty-six Thousand Dollars.*]

In this letter it is hoped, Rev. Sir, that I have most amply redeemed my promise to the late editor, Dec. 20th:—"I will show in figures, so far as the actual total of outpayments from the English Missionary Fund are concerned, that you have been guilty of over-stating it, to the amount of at least more than Thirty Thousand Dollars!" Of course, I could, even then, have promised *twice that amount*; for the figures have undergone no change since then. But I preferred so to pledge myself as that I might prove to be better than my promise. And I have had the most real satisfaction in *more than doubling my words!* Your readers have seen it proved, in figures, that, "with the view of injuring their credit and standing," your Conference journal has been dishonoured by over-stating the expenditure of the English Wesleyan Missionary Funds, in Canada West, during five years, to an amount of more than SIXTY SIX Thousand Dollars!

[*"Afraid to come to the Figures."*]

Your readers, furthermore, have seen, that while the *Christian Guardian* has represented it to be, on the part of the *British Missionaries*, a shame and a sin to expend in Canada, money raised in the mother country for Missionary purposes: yet that, in fact, certain of the ministers of the Canada Conference had, *themselves* expended a portion of *this very identical money*. These very individuals were covered by "the figures" which, not a few of those ministers and their Conference journal, were holding up to public reprobation! While the *Guardian* was exclaiming: "We wonder how any Methodist preacher can *conscientiously* take a part of this expenditure for his own living," our relentless assailants little expected that, in self-defence, we should have to tell the public that some of their own number had been far from *un-anxious to take THEIR part!* Mr. Editor, hundreds of honourable minds, in your own community, will justly despise all *this farce!* Nor can this attack upon our expenditure, be productive of any addition of respectability to your own body.

For my own part, I will only say, that I hope your readers will, at length, be fully convinced, that though unavoidable causes have occasioned this topic to be deferred until now, by no possibility could I ever have been, as some have insinuated—*afraid to come to the figures!*

[*Conclusion.*]

It has been seen that, in some of our stations, we truly labour among a *poor and destitute* people, whom it is a work of truest charity to supply with the word of life; while, in the greater part of our Western District, those who desire our ministrations, PAY

BACK. in the aggregate, the amount received from the English Contributions. The probability is that, in the progress of the good work, there will be a growing balance in favour of the efforts of the Society in heathen countries. And hence the expenditure in Canada West, hitherto, may be regarded in the character of a useful outlay upon a valuable estate, which presents the most promising prospects of ultimate and recompensing returns.

My letters have also proved, that it was not in the spirit of unholy rivalry, or sectarian opposition, that our Missionaries were sent to this country, as your journal has asserted. We came, in the spirit of the most unfeigned friendship, to obey the evident call of Providence; and, by God's blessing, (from the influence which our Christian community in the Mother Country may be supposed to possess, over our large emigrant population,) to "*gather up the fragments, that nothing be lost.*" I have shewn, also, that the occasional collisions into which our agencies have been brought, in former times, with other parties, have arisen from the unfriendly attitude, which those parties have themselves taken, with respect to our humble endeavours to do good; and to do good, under circumstances, in which they themselves could not possibly supply our *lack of service!*

I may be permitted to remark, that I have myself had no personal connection with this expenditure, that I have been so happy as to defend; nor have I been in any way mixed up in any of the temporary collisions, which have occurred. It is but twelve months since I had the honour to be appointed in charge of this District; and where I deemed it no presumption to regard myself "as an humble representative" of the venerable body, by whom I had been so appointed. From the loved friendships I have formed in your body, Mr. Editor, it has been to me a painful task to have to defend ourselves against the repeated attacks of your Conference Journal. And it was full TEN WEEKS after the first attack, before any thing, from myself, defensively, appeared in its columns! During that period of *silent endurance*, it should be remembered, that no leading member of your body, came forward to "regret," or to "deprecate," or to "put an end to such unseemly and injurious discussions, and to cultivate a spirit of Christian forbearance and brotherly kindness"! The late *President* of the Canada Conference, a few weeks afterwards, inserted a rebukeful disclaimer, in the *Guardian*, of what he termed "a horrible mutilation" of a missionary-speech, that he had then recently delivered. But never has there yet appeared any disclaimer of the not less "horrible mutilation" of the character of the British Conference, and its Missionary Society, and Agents, and Canadian Congregations, either official or unofficial, "*unto this day.*" Surely this treatment is not in the spirit of "*the Evangelical Alliance*"!

In the late address of the Canada Conference to "the Wesleyan Methodist Conference in England," the former body have publicly and officially expressed their "regret" at the "discussion of former differences between the two bodies, which has arisen in this country, during the last few months." I would respectfully remark, that a *defence* against the attacks of a highwayman, might, with equal propriety, be termed a "discussion!" With all due regard for these my former friends, I am constrained to lament that they did

not also deeply "regret," and decidedly and publicly *reprehend*, and *condemn*, and *disclaim*, the *ALONE CAUSE* of that "discussion"! namely, the *disrespectful*, and *virulent*, and *unrelenting*, and *persevering*, and *unprovoked*, and *unresisted*, and *UNJUSTIFIABLE* attacks, upon our body, week after week, which were made by their own Conference journal. These attacks were made upon us, with, at least, the *tacit consent* of all the *leading men* of their body—and at a time, when naught but kindness was in our hearts respecting them. Be it also remembered, that they were attacks made upon us, when it was hoped and believed, that we were absolutely—*incapable* of any defence!

The recent deputation from the Canada Conference to the Parent body in England, have shared in my sincerest prayers for their safe and satisfactory voyage. But, if any one supposes that the thousands of our respected friends in this District, can regard with approval any kind of *identification* with the Canada Conference, without the most decided and most honest condemnation, on the part of that body, of the disreputable attacks of their organ upon us, "during the last few months," I fear he will find himself to be a most mistaken individual. To be altogether insensible to such an outrage, I should deem to be no virtue. To forgive its authors all the evil that they intended to do us thereby, will be, on our part, a most agreeable duty. But they will best consult their own character, by some suitable reparation, to the wounded feelings of their fellow-colonists, and fellow-christians.

In your journal of July 1st, a distinguished minister of your body has stated that my course of defence is disapproved by certain members of the British Conference. It may be added, that those parties have not had my own explanations of the reasons which have actuated me therein. This I may with truth affirm, however, that the assailed reputation of that venerable body, has been my chief object of defence! That defence will shortly be in pamphlet form; in which I shall show that that minister's attack upon the correctness of my statement is perfectly without any real foundation.

It is said that, at the last Conference, the late editor was far more generally censured for allowing me so much *liberty of defence*, than for himself taking so great a *license of attack*. On that account, I am bound to respect him. I have regarded him as only doing the work that he was *expected* to do, and was *never publicly reproved for doing*. I must consider him, as principally blamed for having afforded to us, that liberal opportunity of defence, which some would have denied to us!

After the Rev. G. F. PLAYTER's first few *discourteous* references to myself, we had occasional personal intercourse; and I have the sincerest pleasure in hereby tendering to him, and also to the obliging and talented Printer of your journal, my thanks for gratifying civilities, in connection with the insertion of my communications. To yourself, also, Mr. Editor, it is with great cheerfulness that I make a similar acknowledgement. And I beg to remain, Rev. and Dear Sir, your affectionate fellow-servant, for Christ's sake,

W. M. HARVARD.

[NOTE A :—The “Anti-Union Resolutions.”]

My statement, page 23, in relation to the above Resolutions, is as follows :—“In these, the Grant to our Missionary Committee was particularly mentioned, and a declaration made that such Grants ‘have proved variously prejudicial to the peace and tranquillity of the Province.’ The result of this was, that the payment was for some time suspended.”

The following are the remarks of *Doctor RYERSON* upon the above :—“It is difficult to conceive a statement more mischievous, more unjust, and more unfounded than this. *In the first place*, The Resolutions referred to were in no respect affecting the Grant to the London Missionary Committee. *In the next place*, These Resolutions never caused the suspension of the payment of that Grant.”

I. To this bold denial of my statements, I ask the attention of the reader, and to the following extracts from the *Resolutions themselves* :—

Resolved,—“That the sum of £900 Sterling was granted to the “Wesleyan Missionary Committee in London in 1833, and also “a further sum of £550 in 1834; which sums were granted “without any solicitation on the part of the Committee in London. “That this Conference, *without any desire to interfere (!)* in the “engagements between His Majesty’s Government and the Wesleyan Missionary Committee in London, *cannot forbear to “express its deep regret that the several Government Grants, “commonly called ‘Religious Grants,’ have proved seriously “prejudicial to the peace and tranquillity of the Province’ !!— “See Minutes of Conference, 1837.*

Doctor RYERSON knows well that the above Resolutions are HIS OWN WORDS. And the mystery lies in the remarkable fact that, in the face of these very words, he should attempt to damage my testimony by fearlessly asserting as follows :—“The Resolutions “referred to were in NO RESPECT affecting the Grant to the London “Missionary Committee” !!

II. I next place before the reader the facts following, in proof that the Resolutions “did” prevent the payment of the Grant :—

1. That not only did Mr. STINSON, at the time express his fears that the Resolutions might lead to the suspending of the Grant; but that, at the Hamilton Conference in 1839, said Resolutions were ACTUALLY RESCINDED on this alleged ground :—

Resolved,—“That the *Rev. Mr. ALDER*, having represented “that the second, fifth, and sixth Resolutions passed by this Conference in June 1837, on the subject of certain Grants made by “His late Majesty to the Wesleyan Missionary Committee out of “the casual and territorial revenue, interferes with the usages of “our British brethren, and materially *retards their interests*, this “Conference rescinds the same.”—*Minutes of Conference, 1839.*

2. That in the Minutes of the British Conference for 1840, is to be found the following record :—“Minutes of the Conference in Toronto, 1837, containing Resolutions which might have been pleaded by the Government as a reason for withholding the Grant; and which (in point of fact) *did induce the Local Government to decline, for a time, to renew the payment.*” !!

3. That in the English Missionary Report for 1839, is this item :
 "Upper Canada Grant for *one and a half years*, £1050."
 This payment of *arrears* certainly shows that there had been a
suspension of the regular annual payment.

I hope the reader is convinced that I have advanced *nothing but the truth on this occasion*. And if all my other statements are only "*equally fanciful*" with this, then may they be regarded as sufficiently real, and unsophistical, and undeniable, to invite the calmest confidence of the most considerate reader.

It cannot but be a source of satisfaction to the writer, that this point (so well sustained) is the *only one* of his "*multitudinous statements*," that *Doctor RYERSON* has deemed it necessary to endeavour to invalidate.

[*Doctor Ryerson's Name.*]

In this my defensive review of the facts of our Western Canada Mission, it may be truly said, that I have never felt any spirit of "antagonism," either against *Doctor RYERSON* or any of his brethren of the Canada Conference.

Dr. R. complains of my use of his name ! To me it has been matter of deep regret that he has been *so mixed up* with the case. Often have I most unfeignedly lamented, in passing, that I could not refer to him approvingly. The truth is that one of my "infirmities" is, not being capable of easily extinguishing the fire of a former friendship.

If the *Doctor* will take the trouble of counting the places in my defensive communications in which a reference to himself has been necessary, he will see how studious I must have been to avoid the mention of the name of *RYERSON* ; choosing to speak of him by his office rather than by his "name."

And when his name has been mentioned, it has been with strict adherence to the simplest historical fidelity—with no unfriendly epithets, or depreciating allusions—and with no affectation of "pity from my heart" or "sympathy," as it regards the "mental infirmities" which (with *every* advantage of *juniority on his side*), have nevertheless sometimes been "so manifest," even on the part of *Doctor RYERSON* himself.

Since however this friendly consideration has been repaid by public insult ; and instead of any even implied *PENITENCE*, there has been an attempt to fabricate a demonstrated *innocence*, it becomes a painful duty to assure *Doctor RYERSON* that "the leprosy" of the Dissolution, will "cleave" unto him "forever."

"Drowning men will catch at straws ;" and now indeed I may truly say that "I pity from my heart," the greatness of the extremity to which an individual must be reduced, before he could render himself willing to make so desperate (so "mischievous—unjust—and unfounded") a catch at the credit of another, in order to save himself from going down.

THE REV. G. F. PLAYTER'S REPLY.

[*Variation from Truth.*]

When the Counsel for a Prosecution undertakes to reply to the Defence of an accused party, he is bound to confine himself to

the *Terms of the Indictment* against which the accused has had to plead. For example :—

No. 1. Mr. PLAYTER's original *Indictment* was in the following words : "The Committee at home send out their Agents, and by the force of the most powerful appeals, the utmost farthing which can be wrung from the *hard earnings of the poorest classes of English and Irish Wesleyans*, is obtained for Missions. "Of the FUNDS—so COLLECTED ! One Hundred Thousand Dollars have been SENT TO CANADA," and "thrown away in the *support of an unnecessary Ministry*;" "divided among Seventeen MINISTERS," &c.—See *Guardian*, Sep. 10, and Oct. 8.

No. 2. Mr. PLAYTER's "Reply," says :—"The question to be answered is, what has the English Wesleyan Missionary Society SPENT, during the last five years, on account of its work in Canada West ?"

Thus, by unholy and unjustly *changing* the real *Terms of the Indictment*, he endeavours to escape from the discredit defeat, in which, on the original terms, he has been inevitably involved by the stubborn facts of our triumphant Defence !

Now, we have no desire to charge Mr. PLAYTER with deliberate falsehood in the change of the terms. We put the most charitable construction upon it. But it will "puzzle a Philadelphia Lawyer" to prove that it contains—the *truth* ! This surely will be seen by comparing Nos. 1 and 2 together.

The "fault" alleged against us was, the expending in Canada of "British Money—English Contributions." The true and real question therefore is, how much of—SUCH MONEY—"so COLLECTED"—has been expended ?

The "exaggerations" in Mr. PLAYTER's statement consisted in his having added to the aggregate sums, the School expences, which had been already included in those sums ; thereby charging them against the District *twice over* ! The *deductions* in favour of our District Expenditure that are made in our Financial Letter, are of items not expended upon our "MINISTRY," and NOT "of the FUNDS so COLLECTED." An *unprejudiced* honesty will admit this to be the case.

The corrections and deductions in that Financial Letter, evince that the Expenditure of the English Missionary Society in Western Canada (from "British money" and "English Contributions") has been, in the Canada Conference Journal, most disgracefully OVER-STATEd to the amount of "Sixty-six Thousand Two Hundred Dollars."

The only amount "of the FUNDS so COLLECTED," which was actually expended "during the Five years" in question, is thus proved to have been but Thirty-Three Thousand Eight Hundred Dollars ; or less than Six Thousand Eight Hundred yearly. Certainly this will not be regarded as "thrown away" upon—FIVE Indian Mission Stations !—and on those necessitous and destitute immigrant settlers, whose neighbourhoods would be entirely without the ministry of God's Holy Word, were our "unnecessary" Missionaries to be withdrawn from them.

Mr. PLAYTER's reply, then, as a Financial document, must be regarded as unfairly incorrect and flagrantly fallacious. More than this I do not wish to say on the subject.—

[Failure in Argument.]

Mr. PLAYTER, has also entirely failed to prove that it would be a saving, "*First of Methodist Character*, and *Secondly of Missionary Funds*," for the British Conference to abandon their interesting and advancing work in Western Canada. The exact reverse would be the case! How great a *bankruptcy of Methodist character* would it be for the British Conference to abandon all those noble-minded individuals, who are responsible for our Missionary Churches and other ecclesiastical property, in the confidence that they would be supplied with the "ministry" that they love, desire, and prefer, and have done so much to support! Where also would be our *Methodist Character*, after abandoning the spiritual children that God hath given us in this Colony, and the scattering of our Congregations, and Societies, many of which it is notorious could not be prevailed upon to unite themselves with the Canada Conference?

And then, AS TO THE "FUNDS." Is it not obvious that the Western Canada burden on the funds "raised in the Mother country," has from the beginning been annually *diminishing*? At this moment it is far less than it was during the Union of the British and Canadian Conferences! While on the other hand, the Western Canada Contributions to the Funds of the English Wesleyan Missionary Society are—by God's blessing upon our best endeavours—*annually increasing*! How absurd, in the last degree! to propose to save our *reputation* by doing violence to the *most sacred* principles! and to economize *financially*, by the abandonment of a *diminishing expenditure* and an *augmenting income*!

[Amende.]

So far as Mr. PLAYTER himself is concerned, it is gratifying that he has in his reply borne a candid and respectful testimony to the high principle and truly honourable character of the British Conference; against whom nevertheless he has unhappily written so many vituperative and slanderous sentences! The following are his words:—

"I wrote those articles, not to gratify any ill-feeling towards the English Conference; for I had and have no other feeling towards that body of Christian and Methodist Ministers, but affection and respect. I regard them as an honourable body of men. I wish all other bodies of Ministers were as noted for *honourable* conduct.—

" 'Honour's a sacred tie, the law of Kings,
 " 'The noble mind's distinguishing perfection.' "—

It would be ungenerous not to allow our editorial assailant the benefit of this *amende*, as far as it goes. Nor will we reproach him with his former expressions regarding that same venerable "body of Christian and Methodist Ministers;" with which however it will be very difficult to reconcile so handsome and well merited a compliment! But we must remind him that yet there are other parties, to whom he owes a debt of reparation for his calumnious misrepresentations of them!—"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."—PROVERBS xxviii. 13.

FINIS.